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THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST,

&c.

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST:

THE ATONEMENT WROUGHT BY HIS DEATH AND PASSION.

THE PERSONALITY AND DIVINITY OF THE HOLY GHOST.

THREE DISSERTATIONS,

BY

JOHN ISHERWOOD, A.B.

The chastisement of our peace was upon him, and with his stripes we are healed. Isaiah liii. 5.

OXFORD,
PRINTED BY W. BAXTER.
1835.

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST.

His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. *Psalm* lxxii. 17.

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THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST.

ALMOST every page of the Holy Scriptures sets forth the unspeakable mercies of God, and the repeated disobedience of man: and as, when we reflect on the innumerable blessings which we daily receive from the Almighty Creator of all things, we must be convinced of the truth of the former of these assertions; so will the latter appear no less true, if we bear in mind the unbridled licentiousness, the insatiable avarice, and the unbounded ambition of the generality of mankind.

The world sets up its idols—riches, honours, pleasures; and many worship these instead of the God of heaven. It is an eternal truth, "Ye "cannot serve God and mammon." Others, again, make their appetite their god, and pay

no regard to their heavenly King, because they have submitted themselves to their fleshly lusts. There is no exception to the universal rule, "His servants ye are, to whom ye obey;" and these obey their own bodily desires. The wants which they have in common with the brute animals are the only wants they feel or satisfy; and their maxim is, "Let us eat and drink, for to-" morrow we die."

Others remain aliens from the kingdom of God, because their thoughts have never been raised above the world which they behold, and the earth upon which they tread. They have the form, and possess the attributes, of men; but they know not *Him* from whom their powers proceed. They are ignorant of his commands, his promises, his warnings, and his mercies; and they are content to be so. No spiritual desire, no hunger and thirst after righteousness, has ever been excited in them.

It is a mournful consideration, that this description comprises an immense portion of the world by which we are surrounded, and of which we form a part. We know the case too well; it belongs to our daily experience. How is it in youth, when youth is left to its own ways? Is it the early and natural desire of the heart, to know, and serve, and obey the heavenly King?

Do the young seek to be acquainted with God, that they may be at peace with him, and neither forget him through ignorance, nor offend him through self-will? Such obedience, we have too sure proof, is not natural to the heart. The first use which is commonly made of advancing years, and growing strength, and the power of doing good or evil, is that which was made by the prodigal in the parable; who took the portion of goods belonging to him, and went "into a far country, "and there wasted his substance in riotous liv-"ing." And as the youth began, so too often the man continues: for one prodigal who returns to his father's house, how many remain at a distance; go further off and further; unreconciled, because unrepenting; enemies of God, through wicked works, or at best strangers to him, because obeying this world, following its pursuits, loving its pleasures, or enslaved to its cares!

When old age approaches, many make resolutions of repentance and amendment, and even appoint a season for the execution of them; but when the time arrives, they disregard it, and allow it to pass, or say with Felix, "Go thy way" for this time; when I have a convenient season, "I will call for thee "."

This is no abstract speculation, but a correct picture of human life, and of the way in which

^a Acts xxiv. 25.

mankind deceive themselves, and trifle with their Creator and Redeemer.

These and many other vices, of an equal or greater enormity, make captive the heart and influence the conduct of man, whilst in a state of nature, and not in a state of grace. It may be reasonably asked, how is a state of grace to be attained, and how is the transgression of the Divine law to be avoided? We are cleansed from the pollution of original sin, restored to the favour of God, and incorporated into the Christian covenant, by Baptism; "Then will I sprin-"kle clean water upon you, and ye shall be "clean: from all your filthiness, and from all "your idols, will I cleanse you. A new heart " also will I give you, and a new spirit will I put "within you: and I will take away the stony "heart out of your flesh, and I will give you an " heart of flesh. And I will put my spirit within "you, and cause you to walk in my statutes, "and ve shall keep my judgments, and do "them b." And though, by the grace of God, if

b Ezekiel xxxvi. 25—27. St. Paul may probably allude to this portion of Scripture, when he exhorts the Hebrew converts "to draw near to God, having their hearts sprinkled "from an evil conscience, and their bodies washed with pure "water." Chap. x. 22. It is Christianity alone which removes the "heart of stone," and supplies "the heart of flesh."

we continue faithful servants and soldiers of Jesus Christ, we shall for and through his merits obtain everlasting salvation; vet all of us, from the seductions of the world, the flesh, and the devil, desert the narrow path, which leadeth unto life, and wilfully become transgressors of the Divine law; for "there is none good but one, that is, "Godd." We have, then, all of us broken the promises, and violated the vows which were made on our behalf by our sponsors at the baptismal font; and have forfeited the privileges, which we obtained by Baptism. But thanks be to God, for having promised to renew a right spirit in us, if we turn to him in faith, repentance, and amendment of life, and seek the grace of the Holy Ghost, by a careful and teachable perusal of the Word of God, by a regular and sincere observance of the Divine ordinances, and by frequent and fervent prayer. Man, being by nature sinful in the sight of God, and displeasing to him for many and great violations of his Divine law, can be reconciled to his heavenly Father only by the merits, and through the intercession, of his Son Jesus Christ.

Since, then, we can do no good thing of ourselves, our eternal salvation must entirely depend upon the mercy of God, the assistance and grace

d St. Matt. xix. 17.

of the Holy Ghost, and the cross and passion of Jesus Christ. In consequence of the disobedience of our first parents, sin reigneth in our mortal bodies, "for in sin we were born, in sin we live, "and in sin we must die."

David, in the fifty-first Psalm, makes ample confession of the existence of original and actual sins; "Behold," says he, "I was shapen in "iniquity; and in sin did my mother conceive "med." "Have mercy upon me, O God, ac-"cording to thy loving-kindness: according unto "the multitude of thy tender mercies, blot out my "transgressionse." And again; "Who can under-" stand his errors? cleanse thou me from secret "faults!" And St. Paul, in his Epistle to the Galatians, makes the following remark; "For the " flesh lusteth against the Spirit, and the Spirit "against the flesh; and these are contrary the one "to the other, so that ye cannot do the things "that ye wouldg." And again; "Let us cleanse "ourselves from all filthiness of the flesh and " spirit, perfecting holiness in the fear of Godh." Jeremiah, speaking by the inspiration of the Holy Ghost, says, "The heart is deceitful above all "things, and desperately wicked"." St. John says, "If we say that we have no sin, we "deceive ourselves, and the truth is not in us.

^d Ver. 5. ^e Ver. 1. ^f Ps. xix. 12. ^g Chap. v. 17. ^h 2 Cor. vii. 1. ¹ Chap. xvii. 9.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

These quotations may suffice to shew, that the declarations of Scripture, on this important and awful subject, are prompt, clear, and undeniable. Under the Jewish dispensation, one violation of the law subjected the offender to the penalty of death. "He that smiteth "a man so that he die, shall be surely put to "death !." "And he that smiteth his father, or "his mother, shall be surely put to death"." " And while the children of Israel were in the "wilderness, they found a man that gathered "sticks upon the sabbath day. And they that "found him gathering sticks brought him unto " Moses and Aaron, and unto all the congrega-"tion. And they put him in ward, because it "was not declared what should be done unto "him. And the Lord said unto Moses, The "man shall be surely put to death: all the con-"gregation shall stone him with stones without "the camp. And all the congregation brought "him without the camp, and stoned him with " stones, and he died; as the Lord commanded " Moses"."

^k 1 John i. 8, 9.

ⁱ Exod. xxi. 12.

^m Exod. xxi. 15.

ⁿ Numbers xv. 32—36.

Under the Christian covenant, "Whosoever " shall keep the whole law, and vet offend in one "point, he is guilty of all"." He offends against the divine law, and, therefore, is a transgressor against the injunctions of the divine Lawgiver. But it is not to be supposed that the person who offends in one point, is equally guilty with him who offends in all; for that would be unreasonable, and, consequently, incompatible with the impartiality of God. Nor is it to be supposed that the rewards or punishments in a future state will be equal; (for that would be contrary to the justice of God;) but proportionate to the merits or demerits of the respective individuals. There is no mention of any neutral or intermediate state in Scripture: there are but two classes, into which all mankind will be divided in the great day of final retribution, the wicked and the good; those who are punished, and those who are rewarded.

In our Lord's representation of the last judgment, the sheep are placed on the right hand, and the goats on the left; but we read of none who have a station assigned to them between the two. They who do not "go away into life" eternal," are commanded to depart into a state of everlasting punishment. And since the offender in one point cannot be among the first,

he must necessarily be assorted with the last. In this respect then, as well as in the loss of heaven, he shares the fate of him who is guilty of all; with him, he is cast into outer darkness, with him, he suffers the infliction of actual pain. And, since his condemnation to these sufferings, is as certain and inevitable, as if he had broken every commandment instead of one, he may in this respect also, without any impropriety, be said to be "guilty of all."

It having been shewn that man is born in sin, and lives in sin; he is alienated from the favour of God, and if he die in that state, his perdition is eternally sealed. "Whatsoever thy hand "findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest;" and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall beq." It is evident, therefore, that the hour of our probation terminates with the hour of our present existence; and with this hour too must terminate all preparatory repentance.

We may ask then, in the language of the disciples, "Who then can be saved?" and with them be astonished out of measure. And each of us may exclaim, in the emphatic language of

P Ecclesiastes ix. 10. P Eccles. xi. 3. P See St. Mark x. 26.

St. Paul, "O wretched man that I am, who "shall deliver me from the body of this death's!" But we have the assurance of the same holy Apostle, that all who turn to their heavenly Father in repentance, amendment of life, and faith in his Son, "will be washed, will be sanctified, and will be justified in the name of the "Lord Jesus, and by the Spirit of our God'." "Thanks be to God, which giveth us the "victory through our Lord Jesus Christ"."

I humbly hope, by the blessing of God, and the assistance of the Holy Ghost, to prove from Scripture;

That no *creature* whatever could have atoned for the sins of mankind;

That Jesus Christ is verily and truly God;

And that Jesus Christ has made, by his cross and passion, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

I shall proceed to shew from Scripture, that no creature whatever could have atoned for the sins of mankind.

That the heathens had sacrifices, is well known, and these were always feasts or entertain-

⁸ Rom, vii. 24. ² 1 Cor, vi. 11. ⁸ 1 Cor. xv. 57.

ments given to the gods. They are frequently mentioned by classical authors. Homer records, that the Greeks and Trojans offered up sacrifices to their imaginary deities, in order to appease their anger, or secure their protection. These of course could avail only to amuse the imagination, and were sure ultimately to disappoint expectation. Archbishop Potter shews, that the heathens had reconciliatory or expiatory sacrifices *.

The Jews had sacrifices by divine appointment: sin-offerings, or trespass-offerings, of the expiatory kind; peace-offerings for benefits received or expected. We may add the paschal sacrifice, an annual and settled commemoration. I feel a doubt about admitting all these to be feasts, as so much stress is laid upon the blood, which was considered by the ancients to be sacred. "And almost all things are by the law " purged with blood; and without shedding of "blood is no remission"." St. Paul, in this passage, must allude to the ceremonial law under the Jewish dispensation, since he afterwards says, in the same Epistle, as a preacher of the Gospel, "For it is not possible that the blood of bulls "and of goats should take away sins";" though, as he says in another place, it "sanctifieth to the "purifying of the flesh;" and he adds, "how

"through the eternal Spirit offered himself "without spot to God, purge your conscience "from dead works to serve the living God"." The Jewish sacrifices were types and emblems of Christ's crucifixion; and if acceptable to God, must have been so in anticipation of the death of the Lamb, which is said to have been slain from the foundation of the world.

In consequence of the wickedness of the chosen people of God, their oblations and new moons, so far from atoning for their sins, were an abomination to the Lord God of Israel. "Bring no more vain oblations; incense is an "abomination unto me; the new moons and "sabbaths, the calling of assemblies, I cannot "away with; it is iniquity, even the solemn " meeting. Your new moons and your appointed "feasts my soul hateth; they are a trouble unto "me: I am weary to bear them"." It is to be remembered, that the Israelites were not selected to be the chosen people of God, for their own righteousness, but because they were the descendants of Abraham^d, Isaac, and Jacob, the faithful servants of the Most High Gode. No man can atone for his own offences, much less for those of

^a Heb. ix. 13, 14. ^b Rev. xiii. 8. ^c Isaiah i. 13, 14. ^d Abraham's Call, A. M. 2000. B. C. 2004. ^e Deut. iv. 37.

another: "For all have sinned, and come short "of the glory of Godg;" and, therefore, no man could be a perfect sacrifice, sufficient to appease the displeasure, and satisfy the justice, of God. The Scriptures place this question beyond all doubt. "None of them can by any means redeem his "brother, nor give to God a ransom for himb." "The soul that sinneth, it shall die. The son " shall not bear the iniquity of the father, neither "shall the father bear the iniquity of the son: "the righteousness of the righteous shall be upon " him, and the wickedness of the wicked shall be "upon himi." "Wherewith shall I come before "the Lord, and bow myself before the high God? "shall I come before him with burnt offerings, "with calves of a year old? Will the Lord be "pleased with thousands of rams, or with ten "thousands of rivers of oil? shall I give my "first-born for my transgression, the fruit of "my body for the sin of my soul? He hath "shewed thee, O man, what is good; and what "doth the Lord require of thee, but to do justly, " and to love mercy, and to walk humbly with " thy Godk?"

It appears from these passages of Scripture, that no earthly being could have atoned for the sins of mankind; but that salvation is the gift of

Rom, iii. 23. b Psalm xlix. 7. Ezek. xviii. 20. k Micah vi. 6—8.

God by grace through faith in Jesus Christ, and "not of works, lest any man should boast".

When we consider by what gradual and easy steps the scale of existence ascends from inanimate matter up to man, and what an infinite number of creatures of different orders and properties are comprehended within these limits; it is very natural to conclude, that in the invisible world above us, in the immeasurable distance between us and the Father of spirits, there is a far longer series and progression of spiritual beings, each rising above the other in purity and perfection, than of material substances below us. This idea of the invisible world is well suited to our conceptions of the wisdom, power, and goodness of our Almighty Creator, and to that grandeur, regularity, order, and harmony, which reign throughout the universe m.

Supposing, then, that one of the angelic host had condescended to take our nature upon him, and to have suffered death, would that, it may be asked, have appeased the wrath of God against sinful man? To this I reply, that since there is an inconceivable and immeasurable distance between the most exalted creature and the all-powerful Creator of all things; had this being

¹ Ephes. ii. 8, 9. ^m Locke, Human Understanding, b. iii. c. 6. §, 12,

taken our nature, and suffered the penalty of death, he might have done so in expectation of being restored to life, and on his restoration, of receiving an accession of glory, as a reward for his humiliation; and this would not have been an act of mercy on his part, but a selfish suggestion, which would have been displeasing to God, and, consequently, could not have been beneficial to man.

In reference to the same subject, it may be added, that God the Father, being the Author and Giver of life, has a right by creation to take away that life, which he has given, at what time, and in what manner, he may think fit and proper: for surely "he may do what he will with his "own." A sacrifice, then, of this description could not have been a free and voluntary offering; it would have been an act of obedience, and not of grace. The death, however, of Christ was a free and voluntary sacrifice. He expressly says, "Therefore doth my Father love me, because I "lav down my life that I might take it again. "No man taketh it from me, but I lay it "down of myself. I have power to lay it down, "and I have power to take it again. This com-" mandment have I received of my Father"."

I hope to prove from Scripture, before I bring this treatise to a conclusion, that God the Father,

ⁿ St. John x. 17, 18.

in his infinite goodness and mercy, has accepted the death and passion of his Son, as a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.

Upon the subject of these mysterious doctrines, it may not be amiss to adopt, with some little alteration, the language of the great, but humble Hooker. "Dangerous it were for the feeble " brain of man to wade far into the nuture of the "Most High: whom although to know be life, "and joy to make mention of his name, yet our "soundest knowledge is to know that we know "him not as indeed he is, neither can know "him; and our safest eloquence concerning him "is our silence, when we confess, in humble con-"templation, that his glory is inexplicable, his "greatness above our capacity and reach. He "is above, and we upon earth: therefore it "behoveth our words to be wary and few"." This certainly is most admirable, and is written in unfeigned humility; and most happy would it be for mankind, if a similar spirit of meekness pervaded the Christian world: but when the adversaries of our holy religion attack the citadel of our Sion, the watchmen would be guilty of a great dereliction of duty, should they desert their posts, either from fear, or for reward.

^o Hooker, b. i. c. 2. 1st ed. p. 71. The words in Italics are altered.

I shall now proceed to prove that Jesus Christ is verily and truly God.

The Jews seem to have had some notion of a Son of God before the Christian era, and to have applied the term Logos to him; as also to have, in some way, connected their ideas of the expected Messiah with the same personage. It is scarcely to be expected, that these notions should be found definite and distinct, as they had not distinct information. The word Elohim, or Aleim, which occurs in the first chapter of Genesis, having a plural termination, has been thought to denote some kind of plurality in the unity of Godhead. And the cherubim overshadowing the

P A proof of the doctrine of the Holy Trinity may be deduced also from the fourth chapter of the prophet Daniel. "This matter is by the decree of the Watchers, and the "demand by the word of the Holy Ones; to the intent that "the living may know that the Most High ruleth in the "kingdom of men, and giveth it to whomsoever he will, "and setteth up over it the basest of men." Ver. 17. It has been asserted by Bishop Horsley, "that these appel-"lations, Watchers, and Holy Ones, denote the Persons " in the Godhead: the first describing them by the vigilance " of their universal providence; the second, by the transcen-"dent sanctity of their nature. The word, rendered Holy "Ones, is so applied in other texts of Scripture; which make " the sense of the other word, coupled with it here, indis-" putable. In perfect consistency with this exposition, and "with no other, we find, in the twenty-fourth verse, that this "decree of the Watchers and the Holy Ones is the decree of ark, have been thought a symbol of the Trinity. Moreover, it has been ably argued, that the Jews before Christ's appearance on earth, according to the received expositions of the Old Testament, derived from their fathers, had a notion of a plurality of Persons in the unity of the Divine Essence; and that this plurality was a Trinity. The old Jewish books or writings adduced, as containing the received opinion, or as proving what it was, are some of our Apocryphal books, the Wisdom of Solomon, Ecclesiasticus, &c.

It must be confessed, however, that the Jews, in our Saviour's time, when they came to apply these notions to fact and practice, seem not to have been much influenced by them; they appear to have given themselves up to the delusive hopes of being rescued from their state of dependence by a temporal prince; but this only proves, that their

"the most high God: and in a preceding verse, God, who, in regard to the plurality of the Persons, is afterwards described by these two plural nouns, Watchers, and Holy Ones, is, in regard to the unity of the Essence, described by the same nouns in the singular number, Watcher and Holy One. And this is a fuller confirmation of the truth of this exposition; for God is the only Being, to whom the same name in the singular, and in the plural, may be indiscriminately applied. And this change from the one number to the other, without any thing in the principles of language to account for it, is frequent, in speaking of God, in the Hebrew tongue, but unexampled in the case of any other being." Sermon preached in 1805, on Lord Nelson's Victory.

notions of the Logos, and Son of God, as connected with the Messiah, were not definite and distinct; but needed, like prophecies, to be confirmed by facts; and, therefore, were such as might be disregarded and set aside from disappointment and passion.

A very slight acquaintance with ecclesiastical antiquity must convince us, that the doctrine of Christ's divinity prevailed in the Christian church, as far back as we can trace the history of its tenets. It must, indeed, be acknowledged, that in the age immediately succeeding that of the Apostles, the materials of Church history are scanty and obscure. But no sooner were regular histories written to record the doctrines and dissensions of Christians, than this primitive tenet appears firmly established, and adopted by a vast majority in the Church. It is very obvious from the Scriptures, that the very first proselytes to Christianity regarded Jesus Christ as their Lord, and as an object of worship; and we know from the writings of the Apostles themselves, that they acted conformably to this belief. St. Paul, writing to the Romans, speaks of the absolute necessity of confessing "the Lord "Jesus:" a little after, he says, "Whosoever " shall call upon the name of the Lord shall be "saved." "How then," continues he, "shall

"they call on him in whom they have not be-"lieved?" Here the Apostle plainly intimates the necessity of calling on "the Lord Jesus," or, in other words, of paving religious worship to his name. And accordingly, we find Stephen, (seven years after the crucifixion,) in the agonies of death, calling upon the Lord Jesus, "whom "he saw standing at the right hand of God," and praying him to receive his spirit q. No history exists, to record the religious practices of the first Christians, subsequent to the Apostolical Epistles, and the writings of St. John, in which this doctrine of Christ's divinity appears clearly announced. We may gather, however, from the conduct of the inhabitants of the heavenly Jerusalem, revealed to this Apostle, and recorded by his own pen, what worship was paid to Christ by the Christian Church upon earth. In the most august representation of celestial objects with which mortal man has ever been

^{4 &}quot;And they stoned Stephen, calling upon God, and say"ing, Lord Jesus, receive my spirit." Acts vii. 59. The word

ἐπικαλούμενον in this passage ought to be translated invoking.

In Hellenistic Greek, when ἐπικαλέομαι is followed by an accusative case, it always implies religious invocation. When
the same word is used to denote the imposition of a name, the
form is entirely different; thus ἐπικέκληται τὸ ὅνομά μου ἐπ' αὐτὸν
signifies, "he is called by my name," or, more literally, "upon
"him my name has been pronounced," that is, my name has
been imposed upon him. Faber, Apostolicity of Trinitarianism,
vol. ii. p. 172—176,

favoured, this beloved disciple saw the worship of his Master blended with that of the Most High God. "After this," says he, "I beheld, and, lo, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, and cried with a loud voice, Salva-"tion to our God, which sitteth upon the throne, and unto the Lamb." And when, immediately afterwards, the angels "fell before the throne upon their faces, and worshipped God," we are informed, that "the Lamb is in the midst of the throne." And thus is the idea of the intimate connection between the Father and Son, fully supported by this wonderful revelation.

From these divine attributes and prerogatives, so repeatedly ascribed to Christ by his Apostles, we may easily infer the practice of their immediate disciples. And, indeed, it is a favourable circumstance to this tenet, that the most sceptical inquirer can have ample evidence in this particular; and what is still more satisfactory, this evidence is drawn not only from the few writings now extant of the primitive Christians, but from the testimony also of every pagan writer, who has recorded either their tenets or their practice.

It now remains to be shewn, that the testi-

mony of the Pagan writers is equally conclusive respecting the divine worship paid to Christ by the primitive Christians. A few unexceptionable passages from some of the principal among them, will be sufficient for this purpose.

Pliny the younger, while proconsul of Bithynia and Pontus, finding in those provinces a great number of Christians, wrote a letter, still extant, to the emperor Trajan, consulting him on the mode of his conduct towards them. He tells the emperor, "That being interrogated, they who "complied with his order to sacrifice, affirmed "that the whole of their guilt or error was, to "meet on a certain particular day, before it was "light, and to address themselves in a form of "prayer to Christ, as to God," &c. &c. Here these apostates, who had but a slender knowledge of Christianity, confess, however, that divine worship was paid to Jesus Christ. In this

[&]quot; "Propositus est libellus sine auctore, multorum nomina "continens, qui negant se esse Christianos, aut fuisse....ergo dimittendos putavi. Alii ab indice nominati, esse se Christianos dixerunt; et mox negaverunt, fuisse quidem, sed desiisse: quidam ante triennium, quidam ante plures annos, non nemo etiam ante viginti quoque. Omnes et imaginem tuam, Deorumque simulacra venerati sunt: ii et Christo maledixerunt. Adfirmabant autem, hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicero secum invicem." Pliny, l. x. ep. 97.

they could not be mistaken, although very ignorant of the unity of the Godhead.

Antoninus Pius, successor to Adrian, in an edict directed to the states of Asia, tells them, that "it is more eligible with them (Christians)" to be persecuted and die for their God, than to "continue in life." Soon after he says, "As to "earthquakes, past or present, it may not be "amiss to admonish you, who are desponding "whenever they happen, to compare your own conduct with theirs. On such occasions they "place their confidence firmly in their God." He censures them moreover for not worshipping the Eternal, and for persecuting the Christians, who do worship him: thus distinguishing between the eternal and peculiar God of the Christians, whom he did not know to be the one God.

Lucian, who lived about the middle of the second century, or whoever was the author of the dialogue styled Philopatris, bearing his name, and probably written about that time, introduces, in a scoffing way, a Christian catechist instructing a Pagan catechumen. The latter asks, "By "whom, then, shall I swear?" that is, whom shall I take to be my God, the object of my worship? The answer is, "By that God that "reigns on high, the great, immortal, heavenly "God, and the Son of the Father, and the "Spirit proceeding from the Father, One in

"Three, and Three in One. Take these for "your Jupiter; imagine this to be your Gods." Lucian, then, had evidently learned, and it was well known among the heathens in his time, that the Father, the Son, and the Holy Ghost, or a Trinity of Persons in the Godhead, constituted the object of Christian worship. The manner in which this testimony affected Socinus, well deserves to be remembered; "I never met with "any thing which seems more to favour the "notion, that a Trinity of Persons in the God-"head was in that age the object of belief and "worship, than this passage from the dialogue "styled Philopatrist."

Lucian, in his history of Peregrinus the philosopher, after relating many particulars concerning him, mentions his becoming an eminent professor among the Christians, who, says he, adore that great Person, who had been crucified in Palestine, as being the first that taught men that religion." And again, "Since they separated from us, they persevere in rejecting the gods of the Grecians, and worshipping

⁶ Lucian, Philopatris, prope fin.

^{&#}x27; "Nec vero nobis quidquam hactenus legere contigit, quod "trini istius Dei, a Christianis jam tum recepti et culti, fidem

[&]quot; facere videatur magis, quam quæ ex dialogo, qui Philopatris

[&]quot;inscribitur, et inter Luciani opera numeratur, ad id pro-

[&]quot;bandum afferuntur." Socin. adv. Eutrop. c. xv. Op. p. 689.

"only that deceiver who was crucified." In these words does Lucian bear testimony to the perpetual worship of Christ among Christians, from their first origin down to his time.

Porphyry, whom St. Austin calls the ablest of the philosophers, composed a work against the Christian religion, divided into fifteen books; which the heathens looked upon as a divine performance. In it he relates, that a certain person, who had asked Apollo what god he must apply to, in order to make his wife relinquish Christianity, received this answer from him: "It" would, perhaps, be easier for you to write upon "water, or to fly in the air, than to reclaim the spirit of your impious spouse; leave her, "therefore, in her ridiculous error, to hymn in a faint and mournful voice the dead God, who "was publicly condemned to a cruel punishment by judges of singular wisdom."

During a cruel pestilence, which ravaged the empire in the reign of Gallienus, Porphyry expresses himself thus, respecting the calamity: "Are we surprised that Rome has been afflicted "with a plague for so many years, when Æscu-"lapius and the other gods have abandoned us? "Since Jesus has been worshipped, no one has "experienced the public assistance of the gods."

To conclude this body of Pagan evidence, which might easily be increased to a great extent, the emperor Julian, who was educated a

Christian, and afterwards became a most subtle and powerful persecutor, composed a work against the Christian religion, in which, among a variety of other calumnies, "he reproaches the "Christians for worshipping two gods, contrary to the express command of Moses." Julian was slain in the year 363, in a battle against the Persians. With him fell idolatry; and Christianity became the religion of the Roman empire and its sovereigns.

I have endeavoured briefly to trace this important tenet, from the first promulgation of the Christian system, to the downfal of Paganism. I have shewn that it was taught by Christ's own apostles, and their immediate successors; and that the practice of the ancient Christians, whenever it is mentioned by contemporary Pagan writers, bears ample and solid testimony in its favour.

As the opinion of the primitive Church is deservedly considered as carrying great weight with it on this question, I shall add a few other authorities from the ancient Fathers.

There is an Epistle extant and published in the first volume of the Patres Apostolici, which most learned men ascribe to Barnabas, the companion of St. Paul, and which all agree was written in the Apostolic age. In this Epistle we have the following passages, which plainly imply a belief in the divinity of Christ: "The Lord submitted "to suffer for our soul, although he be the Lord " of the whole earth, to whom he said before the " formation of the world, Let us make man after " our image and likeness." " For if he had not "come in the flesh, how could we men have "been saved?" "If then the Son of God, who " is Lord, and hereafter to judge the quick and "dead, suffered, that he might make us alive, " let us believe that the Son of God could not "have suffered but through us." "You are "informed concerning the majesty of Christ, "how all things were made for him and through " him."

Ignatius, another apostolical Father, calls Christ "of the race of David according to the "flesh, the Son of God according to divinity and "power, truly born of a virgin—our God Jesus" Christ—the Son of man, and the Son of "God"."

A remarkable instance offers itself, in the case of Polycarp, bishop of Smyrna. He suffered in the year 164. He joins God the Father and the Son together in his prayers for grace and benediction upon men, conceived in the following manly and exalted strain of piety and charity:

^t Vide Pearson, Vindic. part i. c. i. p. 10.

"The God and Father of our Lord Jesus Christ, " and Christ himself the eternal High Priest, "the Son of God, build you up in faith, and "truth, and in all meekness, to live without "anger, in patience, in long-suffering and for-"bearance, and give to you a lot and part "among the saints, and to us with you, and to "all them that are under heaven, who shall "believe in Jesus Christ our Lord, and in his "Father who raised him from the dead "." And when he was brought to the stake, he concluded his last prayer with this doxology to the whole Trinity; "I bless thee, I praise thee, I glorify "thee for all things, together with the eternal "and heavenly Jesus Christ, thy beloved Son, "with whom, unto thee, and the Holy Spirit, " be glory, both now and for ever, world without "endx." As he had been a disciple of St. John, we cannot suppose him ignorant of the proper object of Christian worship.

Ignatius, bishop of Antioch, suffered for the faith sixty years before Polycarp; and had conversed familiarly with many of the Apostles. He begins one of his Epistles in the following manner: "I glorify Jesus Christ our God, who "hath given unto you this wisdom"."

[&]quot; Polycarpi Epist. ad Philipp. §. 12.

^{*} Martyr.Polycarpi, apud Coteler.Patres Apostol. t. ii. p. 199.

y Ignat. Epist. ad Smyrn.

Justin Martyr, who flourished about the middle of the second century, declares to the Pagans, that the object of Christian worship was the whole Trinity. "We worship and adore (says "he) the God of righteousness, and his Son, and "the Holy Spirit of Prophecy." Yet a little after he tells the emperors, "We hold it unlaw- "ful to worship any but God alone"."

So Origen, who lived in the former part of the third century; "We worship and adore no crea-"ture; but the Father, the Son, and the Holy "Ghost"."

Irenæus declares, that "every knee should" bow to Jesus Christ, our Lord and God, our "Saviour and King, by the will of the invisible "Father"."

Eusebius says, that the divinity of Christ was asserted in the writings of Justin, Miltiades, Tatian, Clement, Irenæus, and Melito, all of whom lived in the second century; and by many others: he also says, that it was expressly declared in psalms and hymns of the earliest date; and that, in fact, Theodotus, a tanner, in the second century, was the first person who asserted that Christ was a mere man; for which he was excommunicated by Victor.

I shall conclude this part of the subject with

Justin. Apol. ii. Comment. in Epist. ad Rom. lib. i. Lib. i. cap. 2. Euseb. H. E. lib. v. cap. 28.

a quotation from Novatian, a writer of the third century; "Whereas it is the property of none " but God to know the secrets of the heart, and " yet Christ knows what is in man; whereas it is "in the power of none but God to forgive sins, " yet Christ does forgive sins; whereas it is of " no man to come down from heaven, and yet "he descended from thence; whereas no man " could utter that saying, I and my Father are " one, and Christ alone, from a consciousness " of his divinity, said it; and whereas, finally, "the Apostle Thomas, furnished as he was with " every proof of Christ's divinity, said in answer "to him, My Lord and my God; whereas the "Apostle St. Paul writes in his Epistle, Whose " are the fathers, and from whom, according to "the flesh, Christ came, who is over all, God " blessed for evermore; whereas the same Apostle "declares, that he was made such not by men, or "through man, but through Jesus Christ; whereas "he contends that he learned the Gospel not of " men, but by Jesus Christ; upon all these accounts "we must conclude that Jesus Christ is Godd."

The points on which men have differed, when they have thought on the subject of the nature and character of Christ, have been these. 1. His consubstantiality with the Father. 2. His pre-

^d Novat. Lib. de Trin. cap. xiii.

existence before his nativity. 3. The manner of his *incarnation*; or the manner in which the Word was made flesh. 4. What is called the Hypostatic union, or the conjunction of the divine and human natures in one Person or Agent, called Christ.

The sects, who have differed on these points, I should reckon as ten. I shall notice then, 1. The Oriental. 2. The Jewish Heretics of the two or three first centuries. 3. The Arians. 4. The followers of Photinus. 5. Nestorians. 6. Eutychians. 7. The Monothelites. 8. The Adoptionarii. 9. The Socinians. 10. The Anabaptists.

We are to consider, what the early Oriental heretics held concerning Christ. These sects were strongly tinctured with the notion of a number of Æons. Some of them, from being accustomed to the worshipping of the sun, let their fancies run to the heavenly luminaries: most of them, if not all, had some abhorrence of matter: these notions subsisted in some degree before the coming of Christ; and those who were unwilling to relinquish them, endeavoured to incorporate them with Christianity. The consequence was, that they had doctrines, which seem to us strange, concerning the creation of the world, the nature of Christ's body, and the place of his

residence after his ascension. They held, that the material world was framed by æons, or spirits; amongst whom they reckened Logos, Monogenes, and many others; or that some inferior artificer or demiurgus in particular was employed in that imperfect work, and not a being so perfect as Christ. They maintained, that Christ had not a real body, but only an apparent one; and they were, on that account, called Docetæ, or Phantasiastæ: this was to deny our Saviour's humanity: and they were obliged, in order to be consistent, to carry on their notions, by saying, that the accounts of the crucifixion, &c. were allegorical, or mystical; which was, of course, to deny a proper *nativity*. Lastly, endeavouring to connect their notions of Christ with their ideas of the Luminaries, some of them held, that Christ was taken from the sun, or stars, and was to return to them; in which case, Christ was supposed only to pass through the womb of the Virgin Mary, as through a tube. Manes made the second Person of the Trinity to reside in the sun, and to correspond to the Persian Mithras. Some conceived Christ to have come not from heaven, but from the four elements; and to have been restored to them again.

As the Oriental heretics denied the humanity of Christ, so the Jewish denied his divinity.

[·] Eusebius, Eccles. Hist. iii. 27.

Possibly the Ebionites might think of nothing with regard to the Messiah, but that he was to be a temporal prince, and a mere man. The Nazarenes might be more impressed with the notion, that the Logos or Son of God was the same with the King of Israel or Messiah. Some Christians seem to have mixed up Oriental and Judaical notions: Cerinthus and Carpocrates may, perhaps, be mentioned in this class. It was not uncommon, amongst the early heretics, to make a difference between Jesus and Christ: and some even made two Christs, on Jewish principles, one suffering, another triumphantf. And I may, lastly, repeat the remark on the difference between those who held two principles, and those who held one; that the former used to deny the humanity of Christ, and the latter the divinity.

I shall pass on to the Arians. Arius seems to have been an African: he is placed in 316; and was a presbyter of Alexandria. The name of his bishop, that is, the bishop of Alexandria in his time, was Alexander: by degrees, Arius got into a dispute with this Alexander concerning the nature and dignity of the Son of God, which spread till the whole Christian world was in-

f See Pearson on the Creed, p. 371.

volved in it. Constantine assembled the Council of Nice, in order to settle it; but without effect: he has been considered too partial on the orthodox side: other emperors favoured the Arians: moderation was but little known in those days.

That there should have been so much acrimony and virulence in the Arian controversy, and so much misery arising out of it, seems the more strange, when we observe how very near Arius comes to the truth; and reflect, that the difference between him and the orthodox relates to a subject, of which we have no distinct ideas. He seemed to think, that, if the Son could in any sense be called by that name, or could be said to have been begotten, the Father must have existed before him; that is, there must have been some time, when the Father was, and the Son was not: and he was willing to put that time as far back as any one pleased. Indeed Arius does call the Son a creature; but then he says that he is not on an equality with other creatures; going probably upon the text, which calls Christ "the "first-born of every creature." We see then, that Arius and his followers denied the consubstantiality of the Son with the Father, but acknowledged his pre-existence. There is another opinion sometimes ascribed to the Arians, and that is, the opinion that Christ had not properly an human soul.

I am next to mention the notions of the followers of Photinus relative to the present subject. This person was of Galatia, and is placed A.D. 351. He had followers, so as to make a sect, called, after him, Photinians. He seems to have been convinced by the plainness of the scriptural account concerning the miraculous birth of Christ; but to have been confounded by the majesty of those expressions which proclaim the condition of our Lord before he came into the world: and thus to have fixed his doctrine, that Christ could not be called the Son of God till he was born; and that he was called so, because he was born of a virgin, by the operation of the Holy Spirit. So that Photinus denied the pre-existence of Christ; and therefore his consubstantiality with the Father.

Their founder, Nestorius, may be placed in 428, when he was made bishop of Constantinople. He was a Syrian. He was condemned in 431, at the General Council of Ephesus, and was banished to the Oasis in Egypt: the district where he resided being attacked and pillaged, he wandered about in misery till he died!

In Scripture, we find many things predicated of Jesus Christ, which cannot be predicated of man, and many, which cannot be predicated of God;

and yet, though he is sometimes said to do divine things, sometimes human, there is only one Subject to these different predicates; he is only spoken of as one Agent, or Person. The Church has certainly no better way of expressing this distinction, though it is not adequately intelligible to any human understanding, than by saying, that two natures, the divine and human, are united in one Person. In this doctrine, Nestorius fancied he saw some great difficulties; for though it be true that things, both divine and human, are predicated of Christ, yet, this seems to be the case under certain regulations or limitations of reason and common sense. Would any Evangelist have said, that Mary was the mother of her Creator?that the Divinity died?—that the blood of God was shed on the Cross?—that the same person was God and Victim? If they would not, then it cannot be laid down, that all language is proper, which simply suits the hypothesis of two natures in one person. "No," says Nestorius, "there " would be less difficulty in saying, Divine Jesus "Christ knew men's thoughts, &c. Human Jesus "Christ was hungry and thirsty, &c; though there " is certainly but one outward appearance." But however adapted such a language might be to solve difficulties, the Church was right in not adopting it, because it is not the language of Scripture. We say, that Jesus Christ has some things mentioned

of him as God, and some things as man: so that he may be said to have two characters; he knew thoughts as God, he had appetites as man; the former, by virtue of his divine nature; the latter, by virtue of his human nature. Nestorius differed from the orthodox, as to the incarnation and the hypostatic union. I conceive that his notion led to his saying something, which we should understand thus; The divine Christ was not born—Mary was the mother only of the human Christ; though the divine Christ was united with the human Christ in one visible form.

Eutyches was only the head of a monastery at Constantinople. We may place him in 451, the time of the General Council of Chalcedon, by which he was condemned. The errors of Nestorius animated his zeal, and caused him to run into an opposite extreme. We may imagine him to say, "That Nestorius breaks through all scrip-"tural expressions and ideas, in making two "Christs; nothing can be more plain, than that "there is but one—nay, it seems impossible in "itself that there should be more than one-"I should rather be inclined to say, Christ has "but one nature; for, if the Divine nature is "united to the human, what, alas! can the hu-" man be in such a compound? it must be as " nothing! nav, indeed, if you suppose it to have

"any magnitude, or any efficacy as an ingre-"dient, must it not be as so much alloy to lower "and debase? but the Divine nature is inca-" pable of being debased; therefore the human "nature must be annihilated, or swallowed up "in the Divine." However Eutyches might reason, such was his opinion. It does not interfere with orthodoxy, as to the points of consubstantiality, or pre-existence; but it does, as to those of the incarnation, and the hypostatic union. For Eutyches was obliged to form a particular theory, as to the conception and birth of Christ. It was obvious to ask him, If Christ is all divine, by the Divine nature swallowing up the human, how could he be born, how could he weep? To this Eutyches must find some answer: but it does not seem agreed, whether he said, that the Logos entered into the Virgin's womb, and grew in it, as a human being would do; or that the Logos joined himself to an human embryo, converting it by the union into divine. I should be inclined to conjecture, that Eutyches had made use of some illustration taken from metals; the term inconfuse, and other words from confundo occur so often; implying the putting into fusion, or pouring together of two things, so that they become one. The Athanasian Creed, in allusion to the opinion of Eutyches, says, that Christ is "one, not by confusion of substance," or nature, "but by unity of person." Livy has "confundere in unum corpus," for, "to conso-"lidate."

The followers of Eutyches were called Monophysites; and we are told, that the eastern Christians are still divided into Nestorians and Monophysites. But I do not suppose, that the latter acknowledge any veneration for Eutyches, or even confess that they hold his opinions.

The Monothelites did not exist till the seventh century: they held, as I understand, that, as Christ was but one person, so, of course, he could have but one will, and one operation, or act. This was not an unnatural idea: but then, on the other hand, how could the two natures of Christ be perfect, if he had not a will as God, and a will as man? The notion of two wills might seem to approach as near to Nestorius's two persons. as that of one will to Eutyches's one nature: vet the notion of each nature having a will, seems the orthodox notion. I allude to the question, to shew the wisdom and moderation of our Church in not interfering with it; and because it concerns our present subject, and was once thought important. When it was agitated, it occasioned several Councils; though nothing more seems to have been urged in substance, than

a Asseman.

what I have now mentioned. Pope Honorius, who died in 638, happened to be a Monothelite, and his heresy has been quoted against the Pope's infallibility; otherwise probably the debate would have been dropped^b. This Pope was condemned at the sixth General Council, held at Constantinople, in 680; which demonstrates, that the authority of one of the two, the Pope or the General Council, is fallible.

The idea of avoiding all difficulties respecting the miraculous conception of the Son of God, by considering him only as an adopted Son, was held by Elipand in the eighth century. It was of sufficient consequence to occasion the Council of Frankfort, in 794. Elipand accounted for the birth of Jesus by his hypothesis of adoption: he owned the Son of God to be really and naturally such, in his pre-existent state. He interfered with the Catholic doctrine only as to the incarnation; and with that chiefly in words.

At our Reformation, Socinus, the uncle and the nephew, attacked every thing which seemed difficult to human reason; and endeavoured to remove every mystery. It has been said, that they were induced to do so, by abhorrence of the slavery required to the authority of the Romish Church.

^b See Forbes's Hist. Theol, lib. v. ^c Allix, Pref. p. 11.

Socinus is said to have allowed, that Christ was born of a Virgin^d by the Holy Ghost; and that he was a God, so that he might be adored. Dr. Priestley's Letters to Dr. Price give us the most recent idea of Socinianism, and shew the degrees of it. In the lowest kind of Socinianism, he says, "Christ is considered as a mere man, the Son of "Joseph and Mary, and naturally as fallible and "peccable as Moses, or any other Prophet." All this, it would be said, is to banish superstition, and foolish admiration; and to restore the authority of reason and common sense.

The Anabaptists in general, at the time of the Reformation, held the old doctrine of Christ's passing through the womb of his mother, as through a tube. Joan of Kent was burnt, because she would not, after a twelvemonth's trial, renounce this doctrine f.

I think it will appear, from my manner of describing heresies, that heretics, as they are sometimes called, in forming their several hypotheses, might mean *honestly*; to avoid difficulties which had given uneasiness, and to propose solutions, which would afford relief and comfort to the doubting mind. And, moreover, that they

d South's Sermon, VII. of vol iii. C Dr. Priestley's Letters, p. 101. Hume's Hist. Edward VI.

used some arguments, which are powerful in themselves, when their own side of the question alone is considered, and we attend only to their words: though they were misled by neglecting or overlooking some parts of Holy Writ, or reasoning without intelligible propositions. Ought such persons to be persecuted? ought they not rather to be respected for their good intentions, or pitied for their misconceptions? ought we not to be kindly affectioned towards them, with brotherly love, as children of the same Father, and servants of the same Lord? We must not be impatient, nor timid; we must hope all things, and endure all things, as far as is consistent with our safety as members of a religious society. Let us be diligent in our researches, candid in our judgments, and charitable in our expressions.

Our Church declares in her second Article, that the Word is not either mere reason or speech, but a *Person*; and the same who is called the Son of God: who is not to be compared with what have been styled Æons; except in the same sense in which Scripture says that "God is a "spirit"." When it is said, that this Person is "begotten" of the Father, the meaning is to acknowledge the relation of paternity and sonship, without presuming to have any distinct or

g St. John iv. 24.

adequate ideas of it; to acknowledge it as what is inculcated by the authority of Scripture, and as the relation most proper for us to conceive as far as we are able. When it is said "before "all worlds," it is meant not only to reject the notion, that Christ might be called the Son of God, merely because he was conceived by the Holy Ghost; but also to deny, that any limit whatever can be assigned to the interval between the generation of Christ and his birth of the blessed Virgin: which is to declare that interval to be infinite. "Of the Father," serves to make the generation just now mentioned still more definite; and to distinguish it still more clearly from that operation of the Holy Ghost, by which the Son of God was incarnate of the Virgin Mary. When our Church calls this Person, "very God of very God," the meaning is, that he is not only divine, but that we have no right to distinguish between him and God the Father; that we are incapable of settling any precedence between them, so as to say, with Arius, that the Father was before the Son. The expression, " of one substance with the Father," seems opposed to the notion, that the Son was cast forth, or separated from the Father. A son is always of the same rank with his father. Our Church affirms, that this Person "was " made man," in opposition to those, who held the Divinity only of Christ^b. The one Person, of whom we have spoken, is called Jesus and Christ, Jesus being his name, and Christ the name of his office; but Jesus is not to be looked upon as a different character from Christ, much less as a character opposed to Christ; nor can it be properly said that Jesus suffered, and Christ did not suffer; neither is any one, in imitation of Nestorius, to imagine two Christs. Christ "suf-"fered," not in appearance only, as the Docetæ, Gnostics, or Oriental Heretics thought, but in reality.

The writings of the Prophets are distinguished by a style so strong, animated, and impressive, and relate to events of such transcendent importance, that when they delineate the characteristics of the promised Messiah, so remarkable a personage cannot be supposed a created, but must be a Divine, being. If, therefore, it shall be shewn that many of the prophecies, which were predicated of the Messiah, were literally fulfilled by the ministry and in the Person of Jesus Christ, it will add very considerably to the

h See the Nicene Creed. The common opinion is, that this Creed, as far as the words "Holy Ghost," was made at the Council of Nice in Bithynia, in 325; and that the remainder was added at Constantinople, in a General Council, in 381, or 382.

other proofs, which will be brought forward to shew, that Jesus Christ was the true Messiah, and is verily and truly God.

David, (who lived B. C. 1053,) in the spirit of inspiration, uttered his oracles with the most lively and exact description of particulars. He expressed the whole scheme of man's redemption—the incarnationⁱ, the passion; the resurrection^k, and ascension, of the Son of God—rather as a witness than as a Prophet. The royal dignity of the Messiah, or the Son of God, the majesty and grace of his kingdom, are pourtrayed in Psalm xlv. His priesthood, his conquest, and his passion, in Psalm cx.

By the prophet Isaiah, he is styled Immanuel¹. By the same prophet, the divine character of Christ is set forth^m; his miraclesⁿ; his peculiar qualities and virtues^o; his rejection^p, and suffering for our sins^q; his death, burial^r, and victory

Psalm ii. 7. See Acts xiii. 33.
Psalm xvi. 9—11.
Chap. vii. 14.
Phap. ix.
Chap. xi. 2, 3. xl. 11.
Chap. vi. 9—12. compare with St. Matt. xiii. 14. liii. 3.
Chap. i. 6. liii. 4—11.
The Ethiopian cunuch appears to have been made a proselyte by St. Philip's explication of this chapter. See Acts viii. 32:
The whole of it is so minutely descriptive of Christ's passion, that a famous Rabbi, likewise, on reading it, was converted from Judaism.
Chap. liii. 8, 9.

over death^s; and, lastly, his final glory^t, and the establishment, increase^u, and perfection^x, of his kingdom: each specifically pointed out, and pourtrayed with the most striking and discriminating characters.

Micah (B. C. 722.) predicted the birth of the everlasting Ruler^y; the establishment and exaltation of Christ's kingdom over all nations^z; the influence of the Gospel^a; and the destruction of Jerusalem^b. This prophecy was fulfilled in the destruction of Jerusalem by Vespasian, when, according to Christ's prediction, not one stone was left on another^c.

Jeremiah (between 628, and 586, B. C.) fore-shewed the miraculous conception of Christ^d; the virtue of his atonement; the spiritual character of his covenant; and the inward efficacy of his laws ^e.

Haggai, (between 518, and 520, B. C.) in order to encourage those of his countrymen to proceed

<sup>Chap. xxv. 8. liii. 10, 12.
Chap. xlix. 7, 22, 23. lii. 13—15. liii. 4, 5.
Chap. ii. 2—4. ix. 7. xlii. 4. xlvi. 13.
Chap. ix. 2—7. xi. 4—10. xvi. 5. xxix. 18—24. xxxii. I. xl. 4, 5. xlix. 9—13. li. 3—6.
Micah v. 2. compare with St. Matthew ii. 6. and St. John vii. 42.
Chap. iv. 1—8. compare with Isaiah ii. 2—4.
Chap. iii. 12.
St. Luke xix. 43, 44. See also Josephus, Bell. Jud. lib. vii. chap. 17.
Chap. xxxii. 31—36. xxxiii. 8.</sup>

in the work of the temple, who, fondly remembering the magnificence of that glorious structure which had been reared by Solomon, and who, perhaps, impressed with the description furnished by Ezekielf, must have lamented the comparative meanness of the present building, declares to them in the name of the Lord, that the glory of this latter house, though it might appear as nothing in their eyes, yet should be greater than that of the former; "For thus saith "the Lord of hosts, Yet once it is a little while, "and I will shake the heavens, and the earth, " and the sea, and the dry land: and I will shake " all nations, and the desire of all nations shall " come; and I will fill this house with glory, saith "the Lord of hosts":" with a greater glory, with a glory more apparent and manifest than that clouded and symbolical representation of the Divine Majesty, which overshadowed the mercy-seat, in the old temple; and which only prefigured that incarnate presence of the Messiah, in whom should dwell "all the fulness " of the Godhead bodily;" that from this temple, though not decorated with silver and with gold, yet there should appear the Prince of Peacek.

These signal predictions, which obtained to

^f Ezekiel xl.—xlviii. ^g Haggai ii. 6, 7. ^h Chap. ii. 9. ⁱ Coloss. ii. 9. ^k Haggai ii. 6. compared with Ephes. ii. 14. and Heb. xii. 26, 27.

Haggai the character of a prophet¹, were supposed by the Jews to refer to the time of the Messiah ¹¹.

Some modern objections have, indeed, been made to the exact accomplishment of this prophecy, as applied to Christ; on a pretence that the temple, in which our Saviour appeared, was not in reality a second, but a third temple, rebuilt by Herod: but it is certain, that whatever alterations and additions were made by Herod to Zerubbabel's temple, yet they did not constitute an entirely new building"; and as Herod's structure was a gradual work of forty-six years, no nominal distinction was ever made between the two°; both being considered in popular language as the second temple; and had the prophet adopted such a distinction, it must have led the Jews to expect a demolition of the temple then in being, instead of serving to console them. It is likewise undeniable, that the Jews did, in consequence of this prophecy, expect the Messiah to appear in this temple, until after its destruction by Vespasian. They then applied it to a third, which they expect at some future period.

¹ Ezra v. 1. vi. 14. Heb. xii. 26.

m Aben Ezra ap. Degling. Observ. Sac. par. iii. Observ. xx.

ⁿ Joseph. Antiq. lib. xv. c. 15.

Joseph. de Bel. Jud. lib. viii. c. 18.

P Midr. on Deut. xxxiii. 12. Berketan on Gen. i. par. 2.

Some of these predictions, and those recorded in Daniel, chapter vii. 13. relate to the spiritual and triumphant kingdom of the Messiah; to that kingdom in which he shall have dominion and glory; to that kingdom in which all people, nations, and languages, shall serve him; his dominion will be an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed. A similar passage occurs in the Revelation of St. John: " And the seventh angel sounded; and there " were great voices in heaven, saying, The king-"doms of this world are become the kingdom " of our Lord, and of his Christ, and he shall "reign for ever and ever!." No propositions can be more lofty and awful than those which are proclaimed in these predictions; and none can more clearly express the divinity of the promised Messiah. And since many of these prophecies were fulfilled by Jesus Christ during his incarnation; others at his resurrection and at his ascension; we may confidently conclude, that the rest, in due season, will be as completely realized.

In the course of this inquiry, some additional prophecies will be introduced and discussed; and I have to remark, that were the whole series of prophecy to be conjunctively considered in a me-

¹ Rev. xi. 15.

thodical order, such an arrangement would resemble more an entire historical record of the Messiah and his kingdom, than a succession of predictions, delivered at various times by different persons; which predictions were to be progressively fulfilled in separate and remote ages. "In Christ" they meet with an invincible evidence, as if "they were not predictions, but after-relations, "and the penmen of them not prophets, but "evangelists"."

I shall now proceed to shew, that the characteristics of Christ's life and ministry were foretold by the prophets, and prefigured by the types under the Jewish dispensation.

The great object of Prophecy was, a description of the Messiah, and of his kingdomⁿ. These

m South.

Prophecy is a standing Miracle, elucidated and confirmed by growing testimony. Miracles, usually and strictly so denominated, suspended the ordinary operations of the Deity, for the more immediate conviction of the persons who saw them wrought; whereas Prophecy, being gradually to be developed, would enlighten the understandings and confirm the faith of those who lived in later ages. This appears to be the meaning of St. Peter, when he writes, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by

were gradually unfolded by successive prophets, in predictions more and more distinct. were at first held forth in general promises; they were afterwards described by figures, and shadowed out under types and allusive institutions, as well as clearly foretold in the full lustre of descriptive prophecy. A complete explication of the Scripture types would require more compass than can be here allowed. I may, however, observe, by way of general illustration, that the remarkable personages under the old dispensation were sometimes, in the delineation of their characters, and in the events of their lives n, representatives of the future dispensers of evangelical blessings; as Moses and David were unquestionably types of Christ. Persons likewise were sometimes descriptive of things; as Sarah and Hagar were allegorical figures of the two covenants. And, on the other hand, things were used to symbolize persons, as the brazen serpent,

[&]quot;the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter i. 19, 20, 21.

n See Matt. xii. 40.

Our Lord, in his conference with Nicodemus, a master of Israel, used the following expression: "As Moses lifted up "the serpent in the wilderness, even so must the Son of man be lifted up." St. John iii. 14. This was no new nor farfetched simile in the ears of Nicodemus, who had seen in the ancient Targum of the Pentateuch the brazen serpent explained by "the Word of God," or "the Messiah." This we learn, both from the Jewish traditions, and from the author of the

and the paschal lamb, &c. were signs of our healing and spotless Redeemer. And also, lastly, ceremonial appointments, and legal circumstances, were preordained as significant of Gospel institutions.

There is a prophecy in the book of Genesis, which is very remarkable, and of the first importance: it is this; "The sceptre shall not "depart from Judah, nor a Lawgiver from " between his feet, until Shiloh come, and unto "him shall the gathering of the people beq." That is, until the coming of the Messiah. For however the word Shiloh be explained, whether it signify He who is to be sent, or the Peacemaker, or any other of the senses usually given it by interpreters, the Messiah is the Person plainly intended. The promise then to Judah means, Book of Wisdom, a work replete with allusions to the Rabbinical comments, who calls the brazen serpent "an emblem of " salvation," and adds, " for he that turned himself towards "it, was not saved by the thing that he saw, but by thee, "that art the Saviour of all." Wisdom xvi. 7. St. John relates, that the Jews murmured, because Christ had said, " I am the bread which came down from heaven." St. John vi. 41. They murmured, because, as we learn from the same documents, they were accustomed to compare the descent of the Manna with that of the Shechinah, or Divine Presence. So that they considered, and very justly too, that our Saviour, in using this expression, took to himself a divine character.

P Compare Exodus xii. 3-7. with St. John i. 29, 36.

⁹ Chap. xlix. 10.

that this tribe should continue a distinct tribe, with rulers and judges and governors of its own, until the coming of the Messiah. In early times, the tribe of Judah made as considerable a figure as any other. The second king of Israel was of the tribe of Judah; and from that time to the Babylonish captivity, Judah had not only the sceptre of a tribe, but the sceptre of a kingdom. When it was promised that the sceptre should not depart from Judah, it was implied, that it should depart from the other tribes: accordingly the tribe of Benjamin became an appendage to the kingdom of Judah, and the other ten tribes were carried into Assyria, whence they never returned. The Jews also were carried captive to Babylon; but after seventy years returned. During their captivity, they had lived as a distinct people: had rulers and governors of their own; and a " Prince of Judahs." These princes and rulers managed their return and settlement afterwards. After the Babylonish captivity, they lived under the dominion of the Persians, Greeks, and Romans; not so as before; but still as a distinct people, under their own laws. The authority of their rulers and governors subsisted under these foreign masters; afterwards under the Asmonean princes; and even in our Saviour's time. Their power, indeed, in capital causes, especially those

⁵ Ezra i. 8.

relating to the state, was abridged. The sceptre was then departing; and in about forty years it totally departed. Their city was taken; their temple was destroyed; and they themselves were either slain with the sword, or sold for slaves. And from that time to this, they have never formed one body or society, but have been dispersed among all nations; their tribes and genealogies have been confounded; and they have lived without a ruler, without a lawgiver, and without an independent authority and government in any part of the earth. And this—a captivity not for seventy years, but for more than seventeen hundred. "Unto him shall the gathering of the " people be;" that is, of the Gentiles. This also is foretold in many other parts of Scripture. It began to be fulfilled in Cornelius the centurion'; and in a few years the Gospel was disseminated in the most considerable parts of the then known world. We ourselves were of the Gentiles, but are now gathered unto Christ.

The sacred writers mention the tribe and family, from which the Messiah was to descend. In this instance, also, the description given of him, that he should be of the *tribe of Judah*, of the house and lineage of David, was in fact a circumstance common to him and to many

others: yet it will appear to be no ordinary event, if we consider that it was declared beforehand, while it was a matter of uncertainty, whether that particular family, in so long a tract of time, might not be extinct; or so blended with other tribes and families, as to render it impossible to discover and trace out its genealogy. These and the like occurrences, which pass unobserved in the ordinary course of affairs, cease to be common, and change their nature, by being foretold; and the sacred writers, in such instances, give proof of a foresight more than human. Isaiah foretold the manner of the Messiah's birth 758 years before it took place; Micah, who prophesied soon after Isaiah, the place of his nativity; and Daniel, the precise time of his appearance upon earth. All these predictions were literally and signally fulfilled in the Person, and in the Person only, of Jesus Christ. "There-" fore the Lord himself shall give you a sign; "Behold, a Virgin shall conceive, and bear a "Son, and shall call his name Immanuel"." We learn from St. Luke, that this remarkable prophecy, so contrary to the operations of nature, was fulfilled, agreeably to the prediction of Isaiah; "Then said Mary unto the Angel, How shall "this be, seeing I know not a man? And the " Angel answered and said unto her, The Holy "Ghost shall come upon thee, and the power

¹¹ Isajah vii. 14.

" of the Highest shall overshadow thee: there" fore also that holy thing which shall be born
" of thee shall be called the Son of God*."

John the Baptist would know from Jesus Christ's answer to the question, "Art thou "he that should come, or do we look for "anothery?" that Jesus Christ was the true Messiah, foretold in the Old Testament, since he fulfilled two prophecies, proclaimed by the prophet Isaiah; to which prophecies our Saviour in his answer evidently alluded; "Then the eyes " of the blind shall be opened, and the ears of "the deaf shall be unstopped. Then shall the " lame man leap as an hart, and the tongue of "the dumb sing: for in the wilderness shall "waters break out, and streams in the desertz." "The Spirit of the Lord God is upon me; be-"cause the Lord hath anointed me to preach "good tidings unto the meek; he hath sent me "to bind up the broken-hearted, to proclaim " liberty to the captives, and the opening of the " prison to them that are bounda." "Jesus " answered and said unto them, Go and shew "John again those things which ye do hear and " see; The blind receive their sight, and the " lame walk, the lepers are cleansed, and the

^{*} St. Luke i. 34, 35.

y St. Matt. xi. 3.

' Isaiah xxxv. 5, 6.

a Isaiah lxi. 1.

" deaf hear, the dead are raised up, and the poor have the Gospel preached unto them"."

He desires only that a faithful report of what themselves saw and heard might be made; and leaves them to their own master for the conclusions to be drawn from thence. He may be supposed to have reasoned with them thus: that such and such things were laid down by the prophets, as certain marks and characters by which the true Messiah might be known at his coming: the disciples of John had ocular demonstration of these things agreeing to Jesus; therefore they ought most assuredly to believe that Jesus was "He that should come;" and, after such evidence, they were not to "look for "another."

It appears from this answer of our Lord to John's messengers, as from almost every other passage of his history, that He acted a part most foreign and distant from that which an impostor and enthusiast would have acted. Was it for an impostor or enthusiast to refer messengers who came to him, to miraculous works performed before their eyes, to things done on the spot, to the testimony of their own senses? Would or could any other than a prophet, who really came from God, do this? In like manner, was it for any other than one who came from God, to bid his very disciples not to believe in Him, if He did

^b St. Matt. xi. 4, 5.

not these works; or to tell unbelievers, that, if He had not done among them works which no other man did, their unbelief would have been excusable? In all this we discern conviction and sincerity, fairness, truth, and evidence. Moreover, he preached the Gospel to "the "poor" and humble in spirit; or, in the literal sense, to persons of mean condition, who were neglected and contemned by the proud Scribes and Pharisees, but with whom Christ saw fit to converse, and to whom He imparted the doctrines of divine wisdom. The passage, taken from Isaiah°, is applied by Jesus to Himself in his Sermon at Nazareth; "The Spirit of the "Lord is upon me, because he hath anointed me "to preach the Gospel to the poor; he hath " sent me to heal the broken-hearted, to preach "deliverance to the captives, and recovering of "sight to the blind, to set at liberty them that "are bruised." "And he began to say unto "them, This day is this Scripture fulfilled in "your ears d." Though the circumstance of the poor having the Gospel preached to them is not a miracle, yet it was a marked distinction of Christ, who addressed Himself to people of low degree, whom the Jewish doctors held in contempt.

"But thou, Beth-lehem Ephratah, though

^c Isaiah lxi. 1. d St. Luke iv. 18, 21.

"thou be little among the thousands of Judah; "yet out of thee shall he come forth unto "me that is to be Ruler in Israel; whose go-"ings forth have been from of old, from ever-"lastinge." "Now when Jesus was born in "Bethlehem of Judea, in the days of Herod the "king, behold, there came wise men from the "east to Jerusalem, saying, Where is he that "is born King of the Jews? for we have seen "his star in the east, and are come to worship "himf." This prophecy of Micah makes Bethlehem the place of our Saviour's birth. This in itself seems to be a condition not at all peculiar to him; it might have subsisted in any other person, who should have happened at the time to be born there. What makes it extraordinary, is the way in which it was fulfilled in Jesus; by the intervention of an indifferent person; who had not any knowledge of the prophecy, or if he had, would have been but little anxious for its credit. The emperor of Rome had issued a decree for the taxation of all people within his dominionsg. The parents of Jesus, whose usual place of abode was in Galilee, came to Bethlehem in consequence of the order: and it so happened, that the child Jesus was born at the time they came thither; a coincidence which may be thought providential.

e Micah v. 2. f St. Matt. ii. 1, 2. s St. Luke ii. 1, 5.

Daniel foretold the time of the Messiah's death 570 years before it took place; "Seventy "weeks are determined upon thy people and "upon thy holy city, to finish the transgression, "and to make an end of sins, and to make "reconciliation for iniquity, and to bring in " everlasting righteousness, and to seal up the "vision and prophecy, and to anoint the most "holv"." I shall endeavour to explain this very important and intricate prophecy. "Seventy "weeks are determined upon thy people," &c. By "seventy weeks" we are to understand seventy weeks of years, or seventy times seven years; that is, 490 years; each day being accounted for a year, according to the prophetical way of reckoning; "After the number " of the days in which ye searched the land, even " forty days, each day for a year, shall ye bear " your iniquities, even forty years, and ye shall "know my breach of promise"." "And when "thou hast accomplished them, lie again on thy "right side, and thou shalt bear the iniquity of "the house of Judah forty days: I have ap-" pointed thee each day for a yeark." Daniel, by examining the prophecy of Jeremiah, had discovered, that the seventy years of captivity were nearly expired: and here the angel reveals to him another line of time, importing that Jeru-

h Daniel ix. 24. Numb. xiv. 34. Ezek. iv. 6.

salem, after its restoration, should continue for a space consisting of seventy times seven years; which being expired, it should be finally destroyed. Hence, by putting a week for seven years, are reckoned 490 years from the time that the dispersed Jews should be reincorporated into a people and an holy city, until the resurrection of Christ; whereby "transgression should be "finished and sin ended, iniquity expiated, and " everlasting righteousness brought in, and this "vision be accomplished," and the Prophet, as in the Hebrew, "consummated," that Prophet whom the Jews expected: and whereby "The " Most Holy should be anointed," He who is therefore in the next verse called "The Anointed," that is, the Messiah, or the Christ. For by joining the accomplishment of the vision with the expiation of sins, the 490 years are seen to be ended with the death of Christ. Now the dispersed Jews became a people and city, when they first returned into a polity or body politic; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of Jews from captivity, and revived the Jewish worship; and by the king's commission created magistrates in all the land, to judge and govern the people according to the laws of God and of the king!. From this year to the death of Christ was just 490 years.

¹ Ezra vii. 7, 25, 26.

At the expiration of this time, which God had punctually "determined," or allotted for the people of the Jews, they were to be no longer His peculiar people; nor the once holy city of Jerusalem, nor the Mosaical worship, any longer to be owned as His peculiar city or worship: and then the "Most Holy should be anointed," the Messiah, or Christ, be manifested, "to finish the "transgression," restrain impiety by the Gospel; "and to make an end of sins," by taking away the guilt thereof, through his death, instead of the Jewish offerings, which were to cease; and thereby "to make reconciliation" with God the Father; "and to bring in everlasting righteous-" ness," not like that of the Law, but that of the Gospel, which should endure for ever; and so "to seal the vision and prophecy," fully to complete and finish all, that by former visions and prophecies had been revealed^m.

After the Romans, under the conduct of Vespasian and his son Titus, had taken both Jerusalem and the sanctuary, they entirely destroved them, so that, as Josephus relates, it could scarce be perceived that the place had ever been inhabited.

"The name Messiah was probably taken from "this place of the prophet Daniel"." In the 27th verse of the same chapter, (ix.) we read the

^m See Hebrews x. 5, 6, &c.

[&]quot; Dr. Isaac Barrow.

following prophecy: "And he shall confirm the "covenant with many for one week: and in the "midst of the week he shall cause the sacrifice "and the oblation to cease, and for the over-"spreading of abominations he shall make it desolate, even until the consummation, and "that determined shall be poured upon the "desolate."

Most of the interpreters suppose John the Baptist's preaching to have occupied three years and an half, before Christ entered on His prophetical office; and translate the following words, "in "the half part of the week," understanding it of the latter half. The Hebrew word properly signifies "the half part," and is to be so understood in our translation.

The Romans, after they had set the temple on fire, placed the idolatrous ensigns of their army over against the eastern gate of the temple, and offered sacrifice to them; as Josephus tells us. The word "abominations" is commonly used for idols"; and the "abomination of desolation," set upon the altar by Antiochus, is explained by "the idol altar"." So the "abominations" here spoken of, properly signify the ensigns or standards of the Roman legions; each standard having

See chap. xii. 7.
 See 1 Kings xi. 5, 7. 2 Kings xxiii. 13.
 P 1 Macc. i. 54.
 Q Ver. 59.

stamped upon it the image of the tutelary god, to which the legion offered sacrifice.

Archbishop Secker has recorded the declaration of a writer upon "The Weeks," that "if he had "hitherto lived an infidel, the conviction wrought in him by a just consideration of the certain sense and perfect completion of this Divine oracle, was so full, that he should think it his duty to do and suffer all that was possible for human nature, supported by Divine Grace, rather than "forfeit his faith."

Among other incidents respecting the Messiah, it was foretold of him by Zechariah, 518 years before Christ, that he should come to Jerusalem meek and lowly, riding on an ass^r: and so far it was easy to comply with the conditions of the prophecy. The wonder consists in what follows, that, in conformity to the prediction, Zion should rejoice at his approach, hail him with loud acclamations as their King, receive him with their blessings, as one who came to them in the name of the Lord.

Malachi was the last of those prophets who flourished before the Gospel dispensation; and completed the Canon of the Old Testament, about 400 years before the birth of Christ. His

Zech. ix. 9. See also Matt. xxi. 4.

prophecy respecting the Messiah was remarkable; and was as remarkably fulfilled in the person and ministry of Jesus Christ; "Behold, I will send "my Messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Mal. iii. 1. "And they asked him, What then? Art thou " Elias? And he saith, I am not. Art thou that prophet? "And he answered, No." St. John i. 21. "And if ye will " receive it, this is Elias, which was for to come." St. Matt. xi. 14. Here an apparent difficulty occurs; and the sacred writers are charged with making our Lord and St. John flatly contradict each other. When the Jews sent Priests and Levites from Jerusalem to ask John who he was, and particularly whether he was Elias; his answer was, I am not: but yet our Lord told the Jews that John was the Elias which was to come. How is this apparent contradiction to be reconciled? The Jews had an expectation founded on a literal interpretation of the prophet Malachi. "Behold, "I will send you Elijah the prophet before the coming of the " great and dreadful day of the Lord." Chap. iv. 5. The Jews expected, agreeably to a literal interpretation of this prophecy, that before the Messiah came, that very same Elias or Elijah, who lived and prophesied in the time of Ahab, would rise from the dead, and appear upon earth again. John therefore might very truly say, that he was not that Elias. But yet as he resembled Elias in many striking particulars; Elias or Elijah, who is described in the second Book of Kings as an hairy man (chap. i. 8.), that is, a man clothed in hair cloth, or sackcloth, (as John was,) with a leathern girdle about his loins; even in outward appearance, therefore, John was another Elias; but much more so, as he was

Agreeably to this, the temple was the theatre of our Lord's public ministry at Jerusalem: there He daily taught the people: there He held frequent disputations with the unbelieving Scribes and Pharisees. But there are three particular passages of his life, in which this prophecy appears to have been more remarkably fulfilled: they are the following: "And the Jews' Passover was at hand, and Jesus went up to Jerusalemt." "And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise"." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "And this is the will of Him that sent me, that every one

endued, according to the angel's prediction, with the spirit and power of Elias. St. Luke i. 17. Both rose up among the Jews in times of universal corruption; both were authorized to denounce speedy vengeance from Heaven, unless they repented; both executed their commission with the same intrepid zeal; both were persecuted for it: yet nothing deterred either Elias from accusing Ahab to his face, or John from rebuking Herod in the same undaunted manner. As the angel told Zacharias that John should come in the spirit and power of Elias; and as he actually approved himself, in the turn and manner of his life, in his doctrine and his conduct, the very same man to the latter Jews which the other had been to the former; our Saviour might with equal truth assure his disciples, that John was that Elias, whose coming the prophet Malachi had in a figurative sense foretold.

¹ St. John ii. 13. ¹¹ Ibid. ver. 16.

"which seeth the Son, and believeth on him, " may have everlasting life: and I will raise him " up at the last day"." " In the last day, that great "day of the feast, Jesus stood and cried, say-"ing, If any man thirst, let him come unto me, and "drink y." "Many of the people, therefore, "when they heard this saying, said, Of a truth "this is the Prophetz." "And he said unto "them, It is written, My house shall be called the "house of prayer; but ye have made it a den of "thieves"." In one and all, but chiefly in the last of these remarkable passages of his life, did Jesus of Nazareth in his own person display, and in his conduct claim, the first and greatest characteristic of the Messiah, foretold and described by all the preceding Jewish prophets, as well as by Malachi here; that of "the Lord " coming to his temple."

That the Messiah was to suffer, was foretold in a variety of passages in the Old Testament. It was written of the Son of Man, that he must suffer many things^b: and the Spirit of God, which was in the prophets, testified beforehand the sufferings of Christ^c. He was to be a man of sorrows, and acquainted with grief; oppressed and afflicted; wounded and bruised;

brought to the slaughter, and cut off out of the land of the living d. The sufferings of Christ also were typified in the sacrifices of the Law, and particularly in the Passover. Our Saviour himself forewarned his disciples of his passion; and St. Paul preached to the Thessalonians, that "the Christ must needs have suffered"." "If "hunger and thirst, if revilings and contempt, if "sorrows and agonies, if stripes and buffetings, " if condemnation and crucifixion, be sufferings; " if the infirmities of our nature, if the weight of "our sins, if the malice of man, if the machi-" nations of Satan, if the hand of God, could " make him suffer, our Saviour suffered; if the " annals of times, if the writings of his Apostles, " if the death of his martyrs, if the confession of "the Gentiles, if the scoffs of the Jews, be "testimonies, Jesus suffered;" and therefore, "those things, which God before had shewed by "the mouth of all his prophets, that Christ "should suffer, he hath so fulfilledg,"

The particular mode of Christ's death was predicted by Zechariah, who lived 518 years before the Christian era, "They shall look upon "me whom they have pierced":" and by David,

d Isaiah liii. e Acts xvii. 3. f Pearson, Article IV. See Acts iii. 18. h Chap. xii. 10. f David was born 1084 years before Christ.

"They pierced my hands and my feetk;" alluding to the practice of nailing to the cross the hands and the feet of the person crucified. And again, "They gave me also gall for my meat; and in "my thirst they gave me vinegar to drink!." "And straightway one of them ran, and took " a spunge, and filled it with vinegar, and put it " on a reed, and gave him to drink "." "There-" fore will I divide him a portion with the great, " and he shall divide the spoil with the strong; " because he hath poured out his soul unto death: "and he was numbered with the transgressors; " and he bare the sin of many, and made inter-"cession for the transgressors"." "Then were "there two thieves crucified with him, one on the "right hand, and another on the left"." Christ himself also intimated by what death he should die, and at the same time referred to a type of it in the Old Testament: " As Moses lifted up the

^{*} Psalm xxii. 16.

Psalm lxix. 21.

Matt. xxvii. 48.

Isaiah liii. 12. Even the division of his garments, at his crucifixion, was foretold, and literally fulfilled by the decision of the Roman soldiers, which will evidently appear from a comparison of the two following passages; "They part my garments among them, and cast lots upon my vesture." Psalm xxii. 18. "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was "spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." St. Matt. xxvii. 35.

" serpent in the wilderness, even so must the Son " of man be lifted up"." The crucifixion of Jesus is related by all the Evangelists; and the incredulity of Thomas, recorded by St. John, afforded an opportunity of shewing that the prophecies of Zechariah and David were literally fulfilled q. That Jesus really expired upon the cross, was evident both to his faithful friends, who out of regard to their Lord and Master were present at his crucifixion, and also to his implacable enemies, who fancied that they thus saw the accomplishment of their wicked purpose. And even the Roman soldiers, who probably felt little either of affection or of malice, seeing him already dead, forebore to break his legs; but " one of the soldiers with a spear pierced his side, " and forthwith came thereout blood and water";" which is a known sign of actual death in human bodies. The soldiers, without any intention on their part, verified the meaning of the type set forth in the celebration of the Jewish passover: "In one house shall it be eaten; thou shalt not " carry forth ought of the flesh abroad out of the "house; neither shall ye break a bone thereof's." "But when they came to Jesus, and saw that he " was dead already, they brake not his legs t."

^p St. John iii. 14. ^q St. John xx. 27. ^r St. John xix. 34. * Exodus xii. 46. ^t St. John xix. 33.

The burial of the Messiah was predicted in the following passage of Isaiah; "He was cut off out " of the land of the living;" " and he made his " grave with the wicked, and with the rich in "his death"." And not only the burial of the Messiah, but the time that he was to remain interred, was typified in the person of Jonas; " For as Jonas was three days and three nights in "the whale's belly, so shall the Son of man be "three days and three nights in the heart of the "earth"." It was the custom of the Romans, by whose authority our Saviour was put to death, not to allow the bodies of those who were crucified to be taken from the cross and buried; they were left to putrify, or to be devoured by the fowls of the air. But it was in the power of the magistrate to dispense with this custom; and accordingly we find, that "when the even was come, "there came a rich man of Arimathea, named "Joseph, who also himself was Jesus's disciple: "he went to Pilate, and begged the body of "Jesus. Then Pilate commanded the body to "be delivered. And when Joseph had taken "the body, he wrapped it in a clean linen cloth, " and laid it in his own new tomb, which he "had hewn out in the rock: and he rolled a "great stone to the door of the sepulchre, and " departedy."

[&]quot; Isaiah liii. 8, 9. * Matt. xii. 40. * Matt. xxvii. 57—60.

Last of all, he was to rise from the dead, and be restored to life before he saw corruption. The prophecy is this, "Thou wilt not leave my " soul in hell, neither wilt thou suffer thine Holy "One to see corruption z;" and is said to be verified in Christ's resurrection, "Because thou wilt not " leave my soul in hell, neither wilt thou suffer "thine Holy One to see corruption"." Grotius applies it to David, whom he supposes to speak of himself, to this effect; "Though I am troubled " and oppressed on all hands by Saul, vet I am "certain, from the promise I have to succeed "him in the kingdom, that he will not be able "to slay me." This he makes the historical sense; under which, he allows, another sense lies concealed, which he calls the mystical and more sublime: and whoever attends to the words, "Thou "wilt not leave my soul in hell, nor suffer thy "Holy One to see corruption," must be satisfied, they were spoken of some higher character than David; and of some different event from that of his delivery from the persecution of Saul. In an address to Jehovah, David would not style himself the Holy One, unless with a reference to some greater person: nor would he have expressed himself in these words, Thou wilt not leave my soul in hell, the receptacle of the dead-but rather in these, Thou wilt not suffer my soul to be

² Psalm xvi. 10. ^a Acts ii. 27.

sent thither—had he meant to signify merely, that God would not permit Saul to take away his life. He must have had a further design and meaning.

Lastly, the prophets speak of the Messiah in terms, which denote him to be a divine person. Thus Isaiah, "A virgin shall conceive and bear "a Son, and shall call his name Immanuel," by interpretation, "God with us." There are other texts of a like import.

The passages before cited from the Old Testament, as descriptive of the Messiah, are referred to in the New, and said to be fulfilled in Jesus Christ. They make the marks of him such, as to put it out of the power of an ordinary person to answer the description: or if some predictions seem in themselves less important and characteristic; they are rendered curious and singular, by the circumstances of their delivery and accomplishment.

A general opinion prevailed in the East, about the time of the Nativity of Jesus Christ, that a great and mighty Prince would be born ^d. This

^b Isaiah vii. 14. c Matt. i. 23.

d It has been a subject of enquiry, how the wise persons were determined to interpret the appearance of the star, which appeared in the East on the Nativity of Jesus Christ, and to ascribe to it so very an unusual and momentous an import. If we suppose them to have known the prophecy of Balaam,

may in some degree account for the Magi hastening to Jerusalem, to worship the new-born King; but their impulse and direction was under the guidance of Almighty God. The most celebrated teacher among the Magi was Zoroaster; who is supposed to have been a disciple of the prophet Daniel, from whom he probably learnt his prophecy of seventy weeks, and communicated it to his followers. Be this as it may, it is certain that a most extraordinary Person is foretold in

Numbers xxiv. 17. wherein the Messiah, the anointed King of the Jews, is foretold as a star which should come out of Jacob, and a sceptre which should rise out of Israel, it is natural to suppose that at this time, when (as several Roman historians, Suetonius, Tacitus, &c. testify) an ancient and constant opinion had spread all over the East, that a supreme Ruler should come forth from Judea, they would consider this appearance as a token of the accomplishment of that astonishing prophecy. In addition to this, it is to be remarked, that continual discoveries are now made of the traces of the Mosaic history, in countries far more remote than Chaldea, even in India itself; where the most ancient traditions correspond wonderfully, not only with many of the facts recorded in Scripture, but with some of the sublimest doctrines of true religion. These correspondencies have been accurately investigated by men well qualified for such an undertaking. It is impossible to ascertain how widely the Jews dispersed themselves after the Babylonish captivity. They increased exceedingly at that time, and made innumerable proselytes to their religion; for in the Acts of the Apostles we read of "Jews, devout men, from every nation under . "heaven." Acts ii. 5. To these proselytes, they must undoubtedly have communicated their traditions; and among them that national one, relative to the expected Messiah.

the Old Testament, under different names and appellations; as Shiloh, as the Rod or Branch; as Sion's King; the Servant of God; God's Elect; the Messiah; the Son of Man; the First-born of God; the Mighty God. One writer names the place of his birth; another the tribe and family from which he was to spring: different writers mention different incidents of his life, some more, some less important. They severally, for the most part, assume some different trait or mark of his person and character; a proof that they did not copy one from another, but that the idea in them all was so far original. It is further to be observed, that the description they give of the Messiah, consists not only of various, but of seemingly discordant parts, which seldom can meet in one and the same character. He is spoken of as a servant, that will not bruise a broken reede; again as a servant, whose mouth is like a sharp sword f: one while, Sion is told to rejoice, her King cometh to her meek and lowly ; at other times, the nations are exhorted to reverence the King of Sion, lest he be angry b. There he speaks peace to the heathen; here he breaks them with a rod of iron k. He is the Messenger they delight in, the desire and glory of all nations; princes shall see, and be struck

with awe and admiration1; yet withal, he is despised and rejected, abhorred of the nation^m. As some parts of his ministry were honourable and glorious, others were mean and disgraceful: he was both to achieve great and wonderful things, and also to suffer much evil. These are difficulties in the prophecies of the Old Testament, which are unravelled and rendered clear in the history of the New. They are such, however, as shew, that the writers, who give such different and seemingly inconsistent accounts of the same person, did not transcribe one from another: nor can they be supposed to have copied from any thought or natural conception of their own. In delineating so strange and unusual a character, considered at the time as something real and not imaginary, they must have been directed by a different light from that of their own sense and judgment.

We may here, in the way of illustration, refer to the instance of the celebrated poem, the Pollio of Virgil, descriptive of a new age, supposed to commence on the approaching birth of a certain child. In many parts, it has a striking resemblance to some of the texts in Isaiah, respecting the person and times of the Messiah. There are some, indeed, who think the poet had found means to copy from that original. But he

¹ Malachi iii. 1. ^m Isaiah liii. 3. ⁿ Eclog. iv.

chooses for imitation, chiefly those ideas and sentiments which are the most pleasing; and those of a different kind, or which seem incongruous and inconsistent one with another, he rejects. He paints only the glories and felicity of the person who was to appear in the world; not, like Isaiah, his disgrace and sufferings. The one wrote in the spirit of poetry, whose aim it was to amuse and gratify the fancy; the other spoke in the spirit of prophecy, announcing a mystery, more fully to be revealed in future ages.

It is not only from the poets, but from the great and eminent of every class and description, the statesmen and philosophers of antiquity—that the sacred writers differ. They appear not to have been possessed with the common notions of their times, or to have thought like other men. Some great decisive victory, which might reduce a rival enemy to terms of submission, or a temporal kingdom, was the object that was then wont to offer itself the most readily to the mind, and to engage men's wishes and attention: a spiritual kingdom, where all should be brought to acknowledge the one true God, and yield him obedience, was foreign to every care and thought, not only of the active and ambitious, but of the speculative and studious. The most learned were free to own, that the Divine nature was not to be investigated, or if discoverable, was not to be divulged and made publicly known. They either despaired, or were jealous, of that knowledge of the Lord, which the prophets, with a degree of rapture and exultation, foretel should be plenteous, diffusing itself every where with an overflowing abundance, so that all should partake of it, "from the greatest to the "least." The notion of a conqueror, not a Saviour, of the world, was the most familiar to men's thoughts: the scheme of universal salvation was so unheard of, so remote from all apprehension, that the idea can be supposed to have entered the mind only by the help of inspiration.

The holy pen-men were singular in their turn of thought: and how stood they affected in their temper and disposition of mind? They must have been endued with an extraordinary greatness of sentiment, to render them superior to the narrow motives and prejudices, which it might be supposed would naturally have weighed with them in common with men in their situation. They were of a people, distinguished from the rest of mankind by peculiar advantages; alone possessed of a temple dedicated to the service of the true God: yet these are the men who inform us, their house shall "be called an house of prayer to all people." They who speak of the time, when the whole "earth shall be full of the knowledge of the

"Lord, and all nations shall be brought to serve "him:" were of those men who made it their boast, that "their God was not the God of other " nations." They who declare, that " strangers "shall lay hold of the divine covenant and "be accepted;" belonged to those, who gloried in being God's "peculiar people," with whom alone he had entered into a covenant. What could induce them to believe, that the heathen, who were held in contempt, were considered as impious and profane, and as outcasts; should vet be admitted to a like participation of the Divine favour with themselves? It is something extraordinary, that they should be able so far to divest themselves of all partiality and selfish regard, as to proclaim, with a degree of complacency and satisfaction, the time, when the partition-wall, by which they were separated from other nations, should be broken down; and the field of Divine favour and goodness should become equally open to all. They speak not in the customary language, nor in the ordinary temper of men; they must have been actuated by some very different spirit. Nothing could have induced them to shew such a readiness to forego an exclusive right to their privileges, but the will and authority of that Being, from whom those privileges and distinctions were originally derived.

It is to be observed then, that as each of the sacred writers, in describing the Messiah, assume, for the most part, some trait in his character which is different, they cannot be supposed to have copied one from another; that as the description they give of him consists not only of different, but seemingly discordant parts, it is such as could not have been suggested merely by their own natural sense and apprehension of things; that living as they did in different times, they could not have agreed in referring to a remote dispensation, and of so singular a nature, had they not been prompted by some extraordinary as well as common impulse; that in speaking of the worship of the one true God, and of him only, they discover a cast of sentiment and thought, not to be met with in men of their times; and they give proof of as singular a temper and disposition, by their readiness to declare that all men shall be brought to join in it. In short, we are to believe, they thought and spoke not as from themselves, and "according to the will of man," but as they "were moved by the Holy Ghost, "the Spirit of God."

I shall proceed to prove from the Scriptures, that Jesus Christ is verily and truly God.

The existence and attributes of God the Father,

are set forth in his works—the creation, preservation, and government of the world; and from the moon and stars which he has ordained. He must be a fool indeed who says in his heart, There is no God. The Personality and Divinity of God the Son, and of God the Holy Ghost, can be proved only from the revealed will of the Almighty, as communicated in the Old and New Testaments. I do not, therefore, expect to convince that man, if there be any such person, who denies the divine authority of Scripture. I can only hope in Christian charity, that he may be induced to study that sacred volume with attention and without prejudice; and may be convinced, before it is too late, of the danger of despising or neglecting so great salvation. That Being is declared by the Scriptures to be divine, to whom the Scriptures ascribe the distinguishing perfections and qualities of Divinity. Such are the following: 1. Eternal existence. 2. The power of creating things. 3. The power of preserving things created. 4. Omnipresence. 5. Omniscience. 6. A right to be worshipped. 7. The power of forgiving sins. 8. The power of foretelling the descent of the Holy Ghost, and the power of fulfilling that promise.

It is now to be shewn, that these divine prerogatives and attributes are really in Scripture ascribed to Jesus Christ.

1. Eternal existence. "In the beginning was "the Word, and the Word was with God, "and the Word was God"." "Jesus said unto "them, Verily, verily, I say unto you, before "Abraham was, I am. Then took they up "stones to cast at him: but Jesus hid himself, "and went out of the temple, going through "the midst of them p." The interpretation of these words by the Jews is evident from their endeavouring to stone Christ; they considered him guilty of blasphemy, which by their law was to be punished with death^q. "Who being "in the form of God, thought it not robbery "to be equal with God "." "I Jesus have "sent mine angel, to testify unto you these "things in the churches. I am the root and the " offspring of David, and the bright and morning "star"." "And when I saw him, I fell at " his feet as dead. And he laid his right hand "upon me, saying unto me, Fear not; I am the "first and the last t." "I am Alpha and Omega, "the beginning and the end, the first and the "last"." "But thou, Beth-lehem Ephratah, "though thou be little among the thousands " of Judah, yet out of thee shall he come forth " unto me that is to be Ruler in Israel: whose

[•] St. John i. 1. PSt. John viii. 58, 59. • See Leviticus xxiv. 16. Phil, ii, 6. Rev. xxii. 16. compared with Rev. i. 17. xxii. 13. Rev. i. 17. Rev. xxii. 13.

"goings forth have been from of old, from everlasting x."

If any of these texts seem to prove pre-existence, but that not eternal; it should be considered whether, in any of them, Christ is made *inferior* to the Father, as he so frequently is, when his human nature is described.

2. The power of creating things, or creative power. "He was in the world, and the world "was made by him, and the world knew him noty." "For by him were all things created, that are "in heaven, and that are in earth, visible and "invisible, whether they be thrones, or domi-"nions, or principalities, or powers: all things "were created by him, and for him z." "Thou art " worthy, O Lord, to receive glory and honour and " power: for thou hast created all things, and for "thy pleasure they are, and were created"." These are direct proofs. "But to us there is but one "God, the Father, of whom are all things, and "we in him; and one Lord Jesus Christ, by "whom are all things, and we by himb." "For " it became him, for whom are all things, and by "whom are all things, in bringing many sons " unto glory, to make the Captain of their sal-"vation perfect through sufferings"."

^{*} Micah v. 2.

St. John i. 10.

Col. i. 16,

Rev. iv. 11.

Delta Cor. viii. 6.

Heb. ii. 10.

3. The power of preserving things created. "Who being the brightness of his glory, and the "express image of his person, and upholding all "things by the word of his power, when he had "by himself purged our sins, sat down on the "right hand of the Majesty on high." "And he is before all things, and by him all things "consiste"

4. Omnipresence. "And no man hath ascended "up to heaven, but he that came down from "heaven, even the Son of man which is in "heavenf." "Unto the church of God which " is at Corinth, to them that are sanctified in "Christ Jesus, called to be saints, with all that "in every place call upon the name of Jesus "Christ our Lord, both theirs and ours"." (Invocation in any place, implies presence in that place.) "Whom the heaven must receive until "the times of restitution of all things, which God "hath spoken by the mouth of all his holy " prophets since the world began b." "Teaching "them to observe all things whatsoever I have "commanded you: and, lo, I am with you alway, "even unto the end of the world. Ameni."

5. Omniscience. "He saith unto him the

^d Heb. i. 3. ^e Col. i. 17. ^f St. John iii. 13. ^g 1 Cor. i. 2. ^h Acts iii. 21; compared with Matt. xxviii. 20. ⁱ Matt. xxviii. 20.

"third time, Simon, son of Jonas, lovest thou me? " Peter was grieved because he said unto him the "third time, Lovest thou me? And he said unto "him, Lord, thou knowest all things; thou "knowest that I love thee. Jesus said unto him, "Feed my sheep i." "Then hear thou from "heaven thy dwelling place, and forgive, and " render unto every man according unto all his "ways, whose heart thou knowest; (for thou only "knowest the hearts of the children of menk." " And Jesus knowing their thoughts said, Where-"fore think ye evil in your hearts1?" "And " needed not that any should testify of man; for "he knew what was in man"." "But of that "day and that hour knoweth no man, no, not the "angels which are in heaven, neither the Son, "but the Father"." "And Jesus increased in "wisdom and stature, and in favour with God "and man"." "For false Christs and false " prophets shall rise, and shall shew signs and "wonders, to seduce, if it were possible, even the " electp."

6. A right to be worshipped. "And, behold, "there came a leper, and worshipped him, saying, "Lord, if thou wilt, thou canst make me clean."

j St. John xxi. 17. k 2 Chron. vi. 30. compared with Matt. ix. 4. l St. Matt. ix. 4. m St. John ii. 25. contrasted with Mark xiii. 32. and Luke ii. 52. n St. Mark xiii. 32. o St. Luke ii. 52. p St. Mark xiii. 22. q St. Matt. viii. 2.

"And, behold, a woman of Canaan came out of "the same coasts, and cried unto him, saying, "Have mercy on me, O Lord, thou Son of "David; my daughter is grievously vexed with "a devil." "Then came she and worshipped "him, saying, Lord, help mes." "Then Jesus "answered and said unto her, O woman, great " is thy faith: be it unto thee even as thou wilt. " And her daughter was made whole from that "very hour"." "Which when the Apostles "Barnabas and Paul heard of, they rent their " clothes, and ran in among the people, crying "out, and saying, Sirs, why do ye these things? "We also are men of like passions with you, and " preach unto you that ye should turn from these "vanities, unto the living God, which made "heaven and earth, and the sea, and all things "that are therein "." "And as Peter was coming "in, Cornelius met him, and fell down at his feet, " and worshipped him. But Peter took him up. "saying, Stand up; I myself also am a manx." " And I fell at his feet to worship him. And he "said unto me, See thou do it not: I am thy "fellow-servant, and of thy brethren that have "the testimony of Jesus: worship God: for the "testimony of Jesus is the spirit of prophecy","

^r St. Matt. xv. 22.
^{*} Ib. ver. 25.
^t St. Matt. xv. 28.
^t compare Acts xiv. 14, 15.
^a Acts xiv. 14, 15.
^x Acts x. 25, 26.
^y Rev. xix. 10.

"And Thomas answered and said unto him, My "Lord and my God"."

- 7. The power of forgiving sins. "Judge not, "and ye shall not be judged: condemn not, and "ye shall not be condemned: forgive, and ye shall "be forgiven." "And he said unto her, Thy "sins are forgiven." Jesus Christ delegated the power of forgiving sins to his Apostles, after he had sent the Holy Ghost upon them, as will be shewn in the next division of the subject; he himself, therefore, must possess the same power.
- 8. The power of promising the descent of the Holy Ghost, and the power of fulfilling that promise. "But when the Comforter is come, "whom I will send unto you from the Father, "even the Spirit of truth, which proceedeth from the Father, he shall testify of me^c." Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so I send you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

I shall now draw out a Synopsis to prove the Divinity of Jesus Christ, by comparing some

² St. John xx. 28.
³ Luke vi. 37.
⁴ Luke vii. 48.
⁶ St. John xx. 21, 22, 23.

texts in the New Testament, with other portions of Holy Writ, which apply more immediately to God the Father, as recorded in the Old Testament.

1. Eternal Existence.

" And now, O Father, "Art thou not from ever-" lasting, O Lord my God, "glorify thou me with "mine Holy One? We "thine own self, with the st shall not die. O Lord. "glory which I had with "thou hast ordained them "thee before the world "wasf." "And he is be-"for judgment; and, O "mighty God, thou hast " fore all things, and by " established them for cor-"him all things consist"." " rection "." " And Abra-"Jesus Christ the same "ham planted a grove in "yesterday, and to-day, "and for ever"." "I am "Beersheba, and called "there on the name of the "Alpha and Omega, the " beginning and the end-"Lord, the everlasting "God g." "Before the "ing, saith the Lord, which " mountains were brought "is, and which was, and "forth, or ever thou hadst "which is to come, the " formed the earth and the " Almighty!." "world, even from ever-

e Hab. i. 12. f St. John xvii. 5. g Gen. xxi. 33. h Col. i. 17, i Psalm xc. 2. k Heb. xiii. 8. 1 Rev. i. 8. In this verse Jesus Christ is introduced as applying these words to himself. "I cannot forbear recording, that this "text has done more than any other in the Bible towards " preventing me from giving into the scheme, which would " make our Lord Jesus Christ no more than a deified creature." Dr. Doddridge.

"lasting to everlasting,

" thou art Godi."

2. Creative Power.

"In the beginning God " created the heaven and "the earth"." "Where "wast thou when I laid "the foundations of the "earth? Declare, if thou "hast understanding "." " Of old hast thou laid "the foundation of the "earth: and the heavens "are the work of thy "hands "." "Who hath "measured the waters in "the hollow of his hand, "and meted out heaven " with a span, and compre-" hended the dust of the "earth in a measure, and

" All things were made "by him: and without "him was not any thing "made that was made"." "By him were all things " created, that are in hea-"ven, and that are in "earth, visible and invi-"sible, whether they be "thrones, or dominions, or " principalities, or powers: "all things were created "by him, and for him p." " And thou, Lord, in the "beginning hast laid the "foundation of the earth: "and the heavens are the

"work of thine hands"."

m Gen. i. 1. n St. John i. 3. o Job xxxviii. 4. p Col. i. 16. Psalm cii. 25. r Heb. i. 10. to the end of the chapter. The application of these verses to Jesus Christ is a proof at once of his Divinity, and of the inspiration of the Psalms. Compare Psalm cii. 25, 26, 27. with Heb. i. 8, &c. What proof more can be desired of Christ's Divinity, than what is here given by the Apostle? The names and attributes of God are ascribed to Him—as also an everlasting throne and kingdom: Divine honour is required to be paid to Him: and such Divine works are assigned to Him, that in them no creature can have any share of efficiency with Him; such as the making of the world, ver. 10—12, comprising an assertion of the omnipotence of Christ, and of his eternity and immutability: an evident proof, that as the great Creator, he is infinitely

" weighed the mountains " in scales, and the hills in

" a balance"?"

"Thou art worthy, O
Lord, to receive glory
and honour and power:
for thou hast created all
things, and for thy pleasure they are, and were

" created "."

3. The power of preserving.

"And he said, While the "child was yet alive, I "fasted and wept: for I "said, who can tell, whe-"ther God will be gra-" cious to me, that the child "may live"?" "And he "humbled thee, and suf-" fered thee to hunger, and "fed thee with manna, " which thou knewest not, " neither did thy fathers "know; that he might "make thee know that "man doth not live by " bread only, but by every " word that proceedeth out " of the mouth of the Lord, "doth man live"."

" And Simon answering "said unto him, Master, "we have toiled all the "night, and have taken " nothing: nevertheless, at "thy word I will let down "the net. And when they "had done this, they in-" closed a great multitude " of fishes, and their net "brake "." "And Jesus "took the loaves; and "when he had given "thanks, he distributed to "the disciples, and the "disciples to them that "were set down; and like-"wise of the fishes as "much as they would 2."

exalted above all creatures, and is the almighty and unchangeable God.

iv. 11. ^u 2 Samuel xii. 22. ^x Luke v. 56. ^y Deut. viii. 3. ^x St. John vi. 11. See St. Matt. xv. 34, to the end

4. Omnipresence.

"The eyes of all wait " upon thee; and thou giv-"est them their meat in "due season. Thou open-" est thine hand, and satis-"fiest the desire of every "living thing "." "Whi-"ther shall I go from thy "Spirit? or whither shall " I flee from thy presence? " If I ascend up into hea-"ven, thou art there: if "I make my bed in hell, " behold thou art there. If "I take the wings of the "morning, and dwell in "the uttermost parts of "the sea; even there shall "thy hand lead me, and "thy right hand shall hold 66 me."

"For where two or "three are gathered to-"gether in my name, "there am I in the midst " of them b." " For Christ "is not entered into the "holy places, made with "hands, which are the "figures of the true; but "into heaven itself, now to "appear in the presence " of God for usd." " Nei-"ther is there any creature "that is not manifest in "his sight: but all things "are naked and opened "unto the eyes of him "with whom we have to

5. Omniscience.

" doe."

"The Lord knoweth the "Lord, thou knowest all days of the upright, and "things, thou knowest

of the chapter. Each of the last passages proves both creative and preserving power.

^a Psalm cxlv. 15, 16. ^b St. John xviii. 20. ^c Psalm cxxxix. 7, 8, 9. See 2 Chron. vi. 18. Jer. xxiii. 24. Job xxviii. 10, 23, 24. Isaiah xl. 28. ^d Heb. ix. 24. ^e Heb. iv. 13.

"their inheritance shall be "for ever f." "The eyes "of the Lord are in every "place, beholding the evil

" and the good "."

"that I love thee "." And "Jesus, knowing their thoughts, said, Where-"fore think ye evil in your hearts ?" "In whom are "hid all the treasures of "wisdom and knowledge."

6. A right to be worshipped.

"And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God thy God thy God thy God."

"Saying, Where is he "that is born King of the "Jews? for we have seen his star in the east, and are come to worship him!." "Then they that were in the ship, came and worshipped

f Ps. xxxvii. 18. g John xxi. 17. in part. h Prov. xv. 3. ¹ Matt. ix. 4. ¹ Col. ii. 3. ^k Deut. xxvi. 10. ¹ Matt. ii. 2. " And when they were come into the house, they saw the "young child with Mary his mother, and fell down, and "worshipped him: and when they had opened their treasures, "they presented unto him gifts; gold, and frankincense, and "myrrh." Matt. ii. 11. These offerings, with which the Magi approached our blessed Lord, were of those things which were of the highest value in the east; and the custom of thus approaching princes with costly presents, is prevalent in the East unto this day: but it seems plain from the kind of them, that the Magi had a sense of our Lord's character, and an understanding of the nature of his mission, conformable to that which the prophecies of the Old Testament foretold, and the Gospel-history declares. They offered him myrrh, a principal ingredient in the preparations used to preserve

" And it shall come to pass, "him, saying, Of a truth " that every one that is left "thou art the Son "God"," "And when " of all the nations which "they saw him, they wor-"came against Jerusalem, "shall even go up from " shipped him; but some " year to year to worship "doubted "." "That at "the King, the Lord of "the name of Jesus every "Hosts, and to keep the "knee should bow, of "feast of tabernacles"." "things in heaven, and "things in earth, and " And it shall come to pass, "things under the earth; "that from one new moon "and that every tongue " to another, and from one

dead bodies from putrefaction, as to one who was to submit himself unto death, to make atonement and reconciliation for the lost race of man. They offered him gold, as a tribute due to the universal King, a tribute acceptable as a provision for that journey and residence in Egypt, to which Joseph was directed by the angel of God, because Herod sought to destroy the young child. They offered him frankincense, undoubtedly as to a God, this being burnt not only on their own altars, but also in the worship of the only true God, according to his own institution by his servant Moses. "And when any will " offer a meat offering unto the Lord, his offering shall be of "fine flour: and he shall pour oil upon it, and put frankin-"cense thereon." Lev. ii. 1. In this manner they, by the divine designation, in part fulfilled that prophecy of David, which will in time receive its full accomplishment in the world. "The kings of Tharsis and of the Isles shall give presents: the "kings of Arabia and Saba shall bring gifts. Yea, all kings "shall fall down before him: all nations shall serve him." Psalm lxxii. 10, 11.

^m Zechariah xiv. 18, ⁿ Matthew xiv. 33. ^o Matt. xxviii, 17. See also Matt. xxviii. 9.

"sabbath to another, shall "all flesh come to wor"ship before me, saith the "Lord "."

"should confess that Jesus
"Christ is Lord, to the
glory of God the Fa"ther p." "To the only
"wise God our Saviour,
"be glory and majesty,
"dominion and power,
both now and ever.
"Amen q."

o Isaiah lxvi. 23. See Psalms exlviii, exlix, cl. p Philip. ii. 10, 11. ^q Jude, verse 25. See also Rev. v. 12, 13, 14. In this division both Omnipresence and Omniscience are implied. Invocation is a part, and a principal part, of adoration; but the following text mentions the invocation of Christ, as a duty, to the performance of which salvation is annexed. "Whosoever shall call upon the name of the Lord shall be "saved." Rom. x. 13. This text presents us with a double argument in favour of our Lord's Divinity. First, it applies to Him, what by the prophet Joel is spoken of Jehovah; " And rend your heart, and not your garments, and turn unto " the Lord your God; for he is gracious and merciful, slow to "anger, and of great kindness, and repenteth him of the "evil." Chap. ii. 13. Secondly, it affirms him to be the object of religious adoration. Either of these particulars does indeed imply the other. For if he be Jehovah, he must be the object of religious adoration; and, if he be the object of religious adoration, he must be Jehovah. The context treats wholly of Christ, in whom, it is said, "Whosoever believeth on him "shall not be ashamed." Rom. ix. 33. And again, the earliest Christians professed to worship God alone; but they constantly and uniformly professed to worship Christ; therefore they deemed Christ to be very God. The same is to be said with regard to the Holy Ghost. Justin, Apol. 2.—Comment. in Epist. ad Rom. lib. i,

7. The power of forgiving sins.

"Come now, and let us " reason together, saith the " Lord; though your sins "be as scarlet, they shall "be as white as snow; "though they be red as " crimson, they shall be as "wool "." "And it shall " be said in that day, Lo, "this is our God; we have " waited for him, and he " will save us: this is the "Lord; we have waited " for him, we will be glad " and rejoice in his salva-"tion"." "He hath re-

" But that ye may "know that the Son of " man hath power on earth " to forgive sins, (then saith "he to the sick of the " palsy,) Arise, take up "thy bed, and go unto "thine own house. And "he arose, and departed "to his house"." "If we " say that we have no sin, " we deceive ourselves, and "the truth is not in us. "If we confess our sins, "he is faithful and just to "forgive us our sins, and

r Isaiah i. 18. * St. Matthew ix. 6, 7. There was an opinion prevalent among the Jews, that diseases were inflicted for the sins, either of the sufferers, or of their parents; see St. John ix. 2. and consequently, that when the Almighty removed these visitations, he pardoned the transgressions for which they had been inflicted. Our Saviour by healing this man's body, not by a ministerial and delegated authority, as Moses and the other Prophets used to do, but by an inherent authority of his own, who could, at all times and under all circumstances, command all created nature, was that very Lord of soul and body, who, as the Jews themselves acknowledged, had alone right to acquit the consciences of men. See St. Matt. xv. ver. 24. compared with ver. 28. See also St. Matt. viii. 13.

^t Isaiah xxv. 9.

"membered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our Godx." "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our Gody."

"to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us"."

8. The power of foretelling the descent of the Holy Ghost, and the power of fulfilling that promise.

"And the Spirit of God
"moved upon the face of
"the waters z." "And the
"Spirit of the Lord began
"to move him at times in
"the camp of Dan, be"tween Zorah and Esh"taol b." "Thou sendest
"forth thy Spirit, they are
"created: and thou re"newest the face of the
"earth c." "And I will
"put my Spirit within

"Nevertheless, I tell
"you the truth; it is ex"pedient for you that I
"go away: for if I go not
"away, the Comforter will
"not come unto you; but
"if I depart, I will send
"him unto you." "And
"when he had said this,
"he breathed on them, and
"saith unto them, Receive
"ye the Holy Ghost.
"Whose soever sins ye re-

[&]quot; 1 John i. 8, 9, 10. St. John has been speaking of Jesus Christ in the preceding verses.

* Psalm xcviii. 3.

* Judges xiii. 25.

Capabara Psalm civ. 30.

"you, and cause you to
"walk in my statutes, and
ye shall keep my judgments, and do them "."
"And it shall come to pass
afterward, that I will
"pour out my Spirit upon
all flesh; and your sons
and your daughters shall
"prophesy, your old men
shall dream dreams, your
young men shall see visions."

"mit, they are remitted "unto them; and whose "soever sins ve retain, "they are retained "." "And they were all filled "with the Holy Ghost, " and began to speak with "other tongues, as the " Spirit gave them utter-"ance f." "Then laid "they their hands on "them, and they received "the Holy Ghosth." "The "love of God is shed "abroad in our hearts "by the Holy Ghost i." "Who hath also sealed us, " and given us the earnest " of the Spirit k." " And "he that keepeth his com-" mandments dwelleth in " him, and he in him. And "hereby we know that he "abideth in us, by the " Spirit which he hath " given unto us 1."

Before the name of Christians was given to the disciples at Antioch m, calling upon, or invoking

^d Ezekiel xxxvi. 27. ^e St. John xx. 22, 23. ^f Acts ii. 4. ^g Joel ii. 28. ^h Acts viii, 17. ⁱ Rom. v. 5. ^k 2 Cor. **i.** 22, v. 5, ⁱ 1 St. John iii. 24. ^m Acts xi. 26.

the name of Christ served as a title; "Unto the "Church of God which is at Corinth, to them "that are sanctified in Christ Jesus, called to be " saints, with all that in every place call upon "the name of Jesus Christ our Lord, both theirs "and ours: Grace be unto you, and peace, from "God our Father, and from the Lord Jesus "Christ"." This is a species of prayer, and has parallel passages. "And they stoned Stephen, " calling upon God, and saying, Lord Jesus, re-"ceive my spirit"." "And again, when he " bringeth in the first-begotten into the world, he " saith, And let all the angels of God worship "him "." "Confounded be all they that serve "graven images, that boast themselves of idols: "worship him all ye gods q." "And when he " had taken the book, the four beasts and four "and twenty elders fell down before the Lamb, "having every one of them harps, and golden "vials full of odours, which are the prayers of " saints"." "For this thing I besought the Lord "thrice, that it might depart from mes."

In general or collectively: "And we know that "the Son of God is come, and hath given us an "understanding, that we may know him that is "true, and we are in him that is true, even in his "Son Jesus Christ. This is the true God, and

ⁿ 1 Cor. i. 2, 3. Acts vii. 59. Heb. i. 6, compared with Psalm xcvii. 7. Rev. v. 8, 2 Cor. xii. 8. Psalm xcvii. 7. Psalm xcvii. 7. Psalm xcvii. 7.

" eternal life s." And without controversy, great " is the mystery of godliness: God was manifest "in the flesh, justified in the Spirit, seen of angels, " preached unto the Gentiles, believed on in the "world, received up into glory t." "Whose are "the fathers, and of whom as concerning the flesh "Christ came, who is over all, God blessed for "ever. Amen"." "But unto the Son he saith, "Thy throne, O God, is for ever and ever; "a sceptre of righteousness is the sceptre of "thy kingdom"." "Go ye, therefore, and "teach all nations, baptizing them in the name " of the Father, and of the Son, and of the "Holy Ghosty." "I thank God that I bap-"tized none of you, but Crispus and Gaius; "lest any should say that I had baptized in "mine own namez." "For in him dwelleth " all the fulness of the Godhead bodily a."

Thus have I gone through the *direct* proofs of this Article of our Faith:—but still a great quantity of argument remains: I mean, the answering of objections: these are innumerable. I shall lay down a few *general* rules or observations, each of which may be applied on more occasions than *one*.

² 1 St. John v. 20. ¹ 1 Tim. iii. 16. ¹ Rom. ix. 5. ² Heb. i. 8. ² St. Matt. xxviii. 19. compared with 1 Cor. i. 14, 15. ² Col. ii. 9.

It will be found then, that several objections may be solved by the following remarks.

1. By attending to the three several conditions, in which Christ is mentioned: one, in which he existed before he assumed man's nature, in which he is spoken of as equal to the Father, though some kind of generation or communion had taken place, which we can only confess, but not understand: a second, in which Christ was a partaker of human nature, and lived, suffered, and died upon earth: a third, in which he is said to sit at the right hand of God the Father, invested with dignity as head of the Church; interceding for sincere believers, and looking forward to the time, when he will come with clouds of glory to pass judgment upon all men. It is not to be supposed, that these conditions should be all mentioned, upon every occasion, whenever Christ is spoken of; nor that it should always be expressly declared to which of them any account of Christ belongs: this is to be discovered from the context from the occasion on which such account is introduced. In the Epistle to the Philippians b, Christis set forth as an example of condescension. The very idea includes a higher and a lower state; and the reward points out a third, which must be more exalted than the second. I have thought it proper to transcribe the passages; "Let this mind be

b Philip. ii. 5-11.

"in you, which was also in Christ Jesus." "And that every tongue should confess that Jesus "Christ is Lord, to the glory of God the "Father."

2. Objections may be answered by attending to the two characters or natures of Christ, divine and human. I confess, I do not understand how the divine and human natures are joined together in his person; but yet this mode of expression seems necessary to collect into one agent all the acts and qualities ascribed to Christ. Socinus declares against it, as any one may be apt to do, who denies the Divinity of Christ; for his Divinity is pre-supposed.

The form of the objections, of which I am now speaking, is this; Christ is spoken of in Scripture as mere man; as inferior to the Father; therefore, he cannot be equal to the Father. My answer is, I acknowledge Christ to be human, and whilst in a state of incarnation inferior to the Father; but besides those passages, which prove him man, there are others, equally energetic and authentic, which prove him Divine. To argue from the human qualities of Christ, against his Divine attributes, would be the same as to argue from marks of a suffering Messiah against his being triumphant: or to infer from Christ's Divine qualities, that he is not human.

The following text appears to me the most difficult of any of those quoted in the Socinian controversy. I shall, therefore, take some notice of it. "But of that day and that hour "knoweth no man, no, not the angels which "are in heaven, neither the Son, but the "Father ." The Socinians will allow "the "Son" to mean here the Son of Man, though a great part of the difficulty arises from there being this gradation; "no man," "not the angels;"-"neither the Son;" "but the Father:" Man, Angels, Son, Father. Let us then suppose "the Son" to mean here the Son in his human nature; our observation, founded on this supposition, may be of general use. We cannot conceive how the same person can know as God, and yet be ignorant as man. I apprehend it might be sufficient to observe here, that there is the same difficulty in conceiving how the same person can be strong and weak; have dominion over the elements, and yet be wearied with a journey: "And he saith unto them, Why are " ye fearful, O ye of little faith? Then he arose, " and rebuked the winds and the sea: and there "was a great calmd." "Now Jacob's well was "there. Jesus therefore, being wearied with his "journey, sat thus on the well: and it was about "the sixth hour ":" for this would lead us to the

St. Mark xiii. 32. d St. Matt. viii. 26. St. John iv. 6.

conclusion, that the Hypostatical Union is, what it might be expected to be, totally above our comprehension; and, therefore, we cannot reason on the subject.

When we reason in mathematics, or in any subject which we really comprehend, if we arrive at some self-evident proposition, we can proceed from it as an axiom: but when, as in the present case, we arrive only at a verbal proposition, though it may be very useful, we cannot advance any farther. This impression on the mind ought to make us desist from arguing on the doctrine of the Trinity, as well as on that of the Incarnation. For in neither can we do more than collect various texts of Scripture, and arrange them, so as to ease the mind, and substitute truth for error, and promote, or not obstruct, religious sentiments. So that the text in St. Mark^g does not contain a greater difficulty than any other portion of Scripture, in which is set forth the union of the divine and human qualities in the Person of Jesus Christ.

3. We may, in some instances, solve objections, by attending to the difference between the deity of natural religion, and a Divine Person of the Holy Trinity. It has been said, with regard to the passage, "And this is life eternal, that they

g St. Mark xiii. 32.

"might know thee the only true Godh:" How can the Father be the only true God, if the Son also be true God? Here, "the only true "God," is opposed to false gods, and means the deity in natural religion: the same may be remarked of the first and second Commandments, as appears from the whole tenour of the second Commandment in the Decalogue. The Divinity of the Son is entirely consistent with the Unity of the Supreme Being; and that Unity is a part of the doctrine of the Holy Trinity. There is an Unity in the counsels and designs of the three Divine Persons, and each has an equal and complete participation in all the Divine prerogatives and attributes. It may indeed seem at first, that, if the Father be the only true God, another Person of the Trinity cannot be God. When Christ prays to the Father in the character of a man sent to teach, &c. he speaks, with propriety, as if the Father were "the only true God," and he himself a man. But, when he speaks in reference to circumstances, which imply that then his earthly office had not commenced—or to others, which would take place after his ministry among men had expired, then he makes himself equal with God. " And this is life eternal, that they might know "thee the only true God, and Jesus Christ, " whom thou hast sent;" compared with, "I

h St. John xvii. 3.

" have glorified thee on the earth: I have finished "the work which thou gavest me to doi." " And now I am no more in the world, but these " are in the world, and I come to thee. Holy "Father, keep through thine own name those "whom thou hast given me, that they may be "one, as we are k." In the third verse of this chapter, he says, "This is life eternal, that "they might know thee the only true God, and " Jesus Christ whom thou hast sent." But, when he has once said, "I have finished the work "which thou gavest me to do'," then another scene opens upon us, Christ is ascended to the " right hand of the Majesty on high;" the earthly offices of the Messiah are passed away; and, if we coincide in this conception, we shall rightly understand and feel what follows; "And now, O "Father, glorify thou me with thine own self, " with the glory which I had with thee before the "world was." In like manner, verse 11, "And " now I am no more in the world; but these are "in the world"—keep them—"that they may be "one, as we are." Christ had before said ", "I " and my Father are one," and had nearly been stoned, according to the injunction in Leviticus", for using an expression so like blasphemy.

Macknight looks upon this oneness as not being

ⁱ St. John xvii. 3, 4. ^k St. John xvii. 11. ¹ Verse 4. ^m St. John x. 30. ⁿ Lev. xxiv. 16.

an Unity of Person, but only a perfect union of counsels and designso. Yet St. Paul says, "who" (what man or finite being) "hath known the mind " of the Lord? or who hath been his counsel-"lorp?" I can put no limit to the wisdom of him, who has a perfect union of counsels and designs with the Almighty God. I think no finite being could use such language as Christ uses, though it may not convey a definite idea to us, about being one with the Father, without the greatest arrogance and presumption. Was Christ then arrogant? consider the lowliness of his character, his meekness, his universal philanthropy, and the humble simplicity of this affecting prayer; "Father, I will that they also, "whom thou hast given me, be with me where "I am: that they may behold my glory, which "thou hast given me: for thou lovedst me before "the foundation of the world. O righteous "Father, the world hath not known thee: but I " have known thee, and these have known that "thou hast sent me. And I have declared unto "them thy name, and will declare it: that the " love wherewith thou hast loved me may be in "them, and I in them?." He who had a right to utter such things, and was humble while he uttered them, can have nothing too exalted conceived of him.

^o Page 569. P Rom. xi. 34. St. John xvii. 24, 25, 26.

St. Paul says, "To us there is but one God, "the Father, of whom are all things, and we in "him; and one Lord Jesus Christ, by whom are " all things, and we by him." This verse, taken by itself, might lead us to think, that the Father was to be considered as God, and the Son as having some kind of authority, not divine, which made him to be entitled Lord. But, if we consider the circumstances, in which the verse is introduced, I think it will clearly favour our doctrine. St. Paul is giving his opinion to the converts about their partaking of the heathen sacrifices, or feasts upon the sacrifices, or, as our Bible expresses it, eating things "offered in "sacrifice to idols." He tells them, "an idol "is nothing in the world," no real object of worship; there is but one object of reasonable worship, the one supreme God; but then, as if recollecting, that this saying, however true, might mislead the converts, with regard to the dignity of the character of Christ, now in heaven, and prevent their addressing any adorations to him, he proceeds to mention Christ as a right object of worship, only making some variety in his expression. He calls him Lord, instead of God: the word God having been used before, the repetition of it in this case might sound like polytheism; but he calls him by a title, which

had belonged to Jehovah, and by which the one supreme God might at any time be lawfully addressed. Nothing can be more clear to me, than that St. Paul meant to oppose right to wrong objects of worship; and that adoration and praise were to be offered to God and Jesus Christ. By calling him Lord, he could not intend to deny that he was God; any more than by calling the Father God, to deny that he was Lord. If he is not God, because there is but one God; we must say, in order to be consistent, that the Father is not Lord; for St. Paul tells us most assuredly in this text, that there is but "one" Lord."

St. Mark gives an account of a dialogue between our Saviour and a Jewish scribe; both of whom seem to agree about the unity of God. Christ says, "The Lord our God is one Lord:" or, he is one: the scribe remarks, "There is one God, "and there is none other but hes." But this, as it appears to me, has no concern whatever with the doctrine of the Trinity; the unity of God is here only opposed to polytheism and idolatry; the scribe could have nothing else in his mind. The scribe knew well, that the fundamental principle of the Mosaic law was to avoid the polytheism and idolatry of their neighbours. When, therefore, he heard Jesus quote

^{*} St. Mark xii. 29, 32.

out of the book of Deuteronomy, "Hear, O" Israel; the Lord our God is one Lord:" he immediately acquiesced, that this was "the first "commandment of all," but in no sense but this; The command, which we Jews ought to consider as the most important, is to keep clear of the polytheism and idolatry, with which our neighbours are corrupted; Jehovah is the only object of rational worship; Chemosh, Remphan, Moloch, are all abominations: nay, even the host of heaven, though they declare the glory of God, and shew his handy work, are not themselves to be worshipped.

- 4. Objections may sometimes be answered, by examining quotations made from Scripture to support them, and seeing, whether they are complete or partial. In perusing the Scriptures, it should be a general rule always to read what comes immediately before and after any passage that is quoted, and to refer to similar or parallel passages.
- 5. Objections may often be solved, by attention to that *imperfection* of language, which consists in the same word's being the sign for several different ideas. An expression may mean one thing in one case, and have a very different meaning in another passage: and the meaning is

Deut. vi. 4.

to be determined, in each case, by circumstances, and by legitimate interpretation. But when a mind is on the stretch, anxious, scrupulous, feeble; and has been accustomed to affix a certain sense to an expression; this kind of argument, which proposes another sense, and supports it by instances, gives a shock, unhinges, unsettles; and therefore its effects ought to be obviated.

It may be said, that we interpret the expression of the Son of God in too divine a sense; men are the sons of God, &c. No doubt can be entertained of this*. God is the common Parent of mankind, and Christians are his adopted sons; as opposed to those who labour under bondage to the elements of the world y; and as they will inherit eternal life, it is a topic of holy eloquence to say, that they are "heirs of God, and joint "heirs with Christz:" but may not the firstbegotten, whom all the angels were to worship, be Son in an higher sense? if not, how is he the only-begotten of the Father? But let us attend to the testimony of the Jews, who understood the meaning and force of the language used, and the Mosaic law. The Jews sought to kill our Saviour, because he said, "that God " was his Father, making himself equal with " God."

It is said, that "I am," in the passage, "Jesus "said unto them, Verily, verily, I say unto you,

^{*} St. John i. 12. y Gal. ii. 4. Rom. viii. 17.

"Before Abraham was, I am "," means nothing more than "I am He;" that before Abraham was, I was intended in the Divine counsels to be the Messiah. What could give rise to such an interpretation, I am at a loss to conceive; for there is no personal pronoun in the original Greek, to correspond to the word He. If the Scriptures are to be altered, to chime in with the limited views and preconceived opinions of men, they will very soon cease to be the revealed will of God, and will become a system of perplexity and error. The Jews, to whom these words were addressed, considered Jesus to be guilty of blasphemy; and, in obedience to their law, "took " up stones to cast at him; but Jesus hid him-" self, and went out of the temple, going through "the midst of them, and so passed by b."

a St. John viii. 58. b Chap. viii. 59. See also Leviticus xxiv. 16. Again, when he applied to himself a prophecy of Daniel relating to the Messiah, "Hereafter ye shall see the "Son of Man coming in the clouds of heaven," the Pharisees replied, "Art thou then the Son of God?" Matt. xxvi. 64. which may seem a strange inference, unless we bear in mind, that, according to their received traditions, the Messiah was to be the Son of Man, as to his human nature, and the Son of God, as to his divine. Our Lord's reply intimated that their conclusion was right; "Ye say that I am:" that is, "Ye your-" selves draw this conclusion, nor do I contradict it." That these words were uttered with such an expression, either of tone or of gesture, as denoted assent, is manifest not only from the parallel passage of St. Luke, xxii. 70, &c. but from

The words "I am" are the same which it pleased the Almighty to adopt, in declaring himself to Moses; "And God said unto Moses, " I Am That I Am: and he said, Thus shalt thou "say unto the children of Israel, I Am hath sent "me unto you"." Not many ordinary readers, perhaps, are aware of the extensive and sublime ideas which are comprised in these words, "I Am." They convey in every possible manner, the very fulness of the Godhead. It cannot be supposed, that the meek and lowly Jesus would have arrogated to himself a designation so transcendent and so exalted, had he not been verily and truly God, and equal to God the Father. Such a supposition would be in direct contradiction to every characteristic of his life; his patience, his humility, his sufferings, and death.

6. As the force of objections often depends

the subsequent exclamation of the Sanhedrim; "They said, "What need we any further witness? for we ourselves have heard of his own mouth." Heard what? Why, that in assuming the title of the "Son of Man," he made himself the Son of God: and this was all that witnesses were required to prove, in order to convict him of blasphemy. Now there was no blasphemy in the assumption of that title, unless it was understood by it, that he claimed a divine character; and this, it is clear from the foregoing consideration, that it was, and it is equally clear, that he acquiesced in their interpretation of his words. The inference from which is too plain to be resisted.

upon authorities, and the credit of witnesses, we may not unfrequently obviate them, by attending to the particular situations and views of those witnesses. Such attention will sometimes enable us to confirm an evidence which is considered weaker than it really is; and to overturn one which is accounted stronger than it ought to be: in both ways obviating that prejudice, by which men are led into error. This mode of arguing is called by Locke, "Argumentum ad verecun-"diam"." If, in an objection, the Fathers are spoken of as credulous, attention to circumstances will enable us to confirm their evidence: by recollecting and shewing, that the charge falls on the age in which they lived, without affecting the character of the persons; who, therefore, may be deemed credible witnesses, in all things not connected with the vulgar errors of their times. It has been said of the Jews, in the time of our Saviour, that they were barbarous and ignorant, when compared with the philosophers of the Grecian and Roman schools; and they certainly were not to be compared to them, as far as related to niceness of metaphysical disquisitions. The Jews were the only people that worshipped the one true God; they had received a Revelation from him, and they were perfectly acquainted with the laws against blasphemy, which they

^a Human Understanding, chap. 17.

themselves executed. Oneirocritics are folly, but they shew the language of symbols. Most men are weak in some things; but the question is, are those who attest any thing deficient in principle? A doctrine is confirmed by a writing; it is objected, that that writing is spurious: what then? did not many ancients put the names of famous authors to their works, rather than their own names, and that with a good intentione? Hume was a philosopher, but a disbeliever; and wrote on religious subjects with prejudice and acrimony.

But it may be urged in reply, that our quotations from Scripture, and this manner of answering each objection, are partial, and calculated to coincide with and confirm the preconceived opinions of certain individuals, and to be, nevertheless, very far from the truth. I can, however, appeal for the proof of the Divinity of Jesus Christ, not merely to words, which may be liable to mistranslation or misinterpretation, but to facts, which speak, and can speak, only one universal, imperishable language. If it were a mere man who was born, the splendid occurrences related at the beginning of the New Testament, are absolute fictions. If it were a mere man who lived and taught, what are we to think of the wonders which happened at His

e Lardner's Works, vol. ii. p. 310.

baptism, at His temptation, at His transfiguration; or of His command over winds and waves, over disease and death; or of His creation of food, in a desert place, for the support of thousands of men? If it were a mere man who died, how can we believe the self-foretold and self-achieved resurrection; or the mysterious powers of motion and transition in the body that was raised; or the glories of the ascension; or the gift of miracles communicated to His disciples; and the promise of the Holy Ghost, who should descend from heaven? It is impossible, unless a wilful or judicial blindness be upon us, to read a narrative of these most stupendous transactions, and say, that the all-merciful God would have allowed them to take place, merely to deceive and mislead his people.

The religion, which Jesus Christ promulgated, has taught men to know God, and has revealed him as the Father of his creatures. It has made known his infinite perfections, his providence, and his moral government. It has directed us to look up to Him as the Being, on whom we and all things are entirely dependent; and to look up to Him with perfect confidence and love. It has made known to us that we are to live for ever; it has brought life and immortality to light. Man was a creature of this earth, and it has raised him to a far nobler rank, and taught

him to regard himself as an immortal being, as the child of God. It calls the sinner to reformation and hope. It affords to virtue the highest possible sanctions. It gives to sorrow its best, and often its only, consolation. It presents us, in the life of our great Master Jesus Christ, with an example of that moral perfection, which is to be the constant object of our exertions. It has promised salvation, on prescribed conditions, through the merits of the Redeemer. It has promised the grace of the Holy Ghost, to those who pray for it in sincerity and faith. It has established the truths which it teaches, upon evidence the most satisfactory. It is a most glorious display of the benevolence of the Deity, and of his care for the beings of this earth. It has lifted up the veil which separated God from his creatures, and this life from eternity. It is true, these are not scriptural words; but I trust that the doctrines which they express are founded upon, and may be proved by, Scripture. The Person, who could deliver the discourses, and preach the glad tidings, which are recorded in the Gospels-and attest them by miracles-must be more than human; must be divine-must be God; for he says, "I and my Father are one," and God cannot "lie."

I shall, now, draw out a summary, in order

to collect the different proofs which have been brought forward relating to this doctrine.

I have shewn from Scripture, that man is born in sin, and is an actual transgressor against the laws of God, and, therefore, stands in need of a Mediator and Redeemer, in order to appease the wrath and satisfy the justice of the Almighty.

It has been shewn that no creature could atone for the sins of mankind. It has been proved, that the Apostles and their proselytes offered up prayers to Jesus Christ, as unto God; and this has been confirmed by the undesigned testimonies of various heathen writers, who were no friends but bitter enemies of Christianity; who spoke of the followers of Jesus Christ, not in terms of praise and encouragement, but in those of contempt and ridicule.

It has been proved from the writings of the primitive Fathers, that they offered up adoration in common to Christ and to God.

^f The conflicting opinions of dissenting Chris-

f It is determined with as much certainty as can for the most part be attained in matters of ancient history, 1. That the Gnostics, Simon, Cleobius, Basilides, Valentius, and Isidorus, contended for the simple Divinity of Christ, and denied his human nature. 2. That the Gnostic Cerinthus maintained Jesus to have been a man born of human parents, but that the Christ, who was united to him at his baptism, and by whom his miracles were wrought, was a divine being. 3. That

tians have been stated; from which it appears, that they did not absolutely deny the Divinity of Jesus Christ, but disagreed on minor questions; more particularly on the interpretation of those parts of Scripture, which mentioned his divine or human nature.

An extraordinary person, styled Shiloh, Messiah, the Prince of Peace, God with us, &c. is foretold in the Old Testament, with many particulars relating to his life and ministry; and it has been proved from the New Testament, that

Epiphanes, the son of Carpocrates, a Gnostic in Adrian's reign, maintained the doctrine of Jesus Christ's simple humanity, but with some doubts on the subject. 4. That the religious opinions of Clemens Romanus, Barnabas, Hermas, Ignatius, Polycarp, Quadratus, Papias, Aristides, Agrippa, and Aristo Pellæus, coincided with the orthodoxy of the rulers of the church in the second and third centuries. The origin of the Nazaræans and Ebionites is placed by the concurrent testimony of several ancient historians at the end of the first, or the beginning of the second century: and the first individuals, who believed in the simple humanity of Christ, are mentioned by name by several writers. This is a clear, though indirect declaration, that the first members of the Church of Jerusalem believed in the Divinity of Christ; had they not done so, they would have been Ebionites. The Ebionites and Nazaræans were judaizing Christians, and were tinctured with the prejudices of their countrymen. No writer has asserted, that the members of the primitive Church of Jerusalem believed in the simple humanity of Christ: no one has called them Ebionites: no one has placed Ebionitism or Unitarianism of any kind before the seventieth year after the birth of Christ.

these predictions were literally fulfilled in the person, and in the person only, of Jesus Christ.

A brief notice has been taken of the Jewish sacrifices and types, emblems of Jesus Christ.

I have collected passages from the New Testament to shew that Jesus Christ is God. And, lastly, I have drawn out a Synopsis to prove, that the same divine prerogatives and attributes, which are assigned to God the Father in the Old, are attributed to Jesus Christ in the New, Testament.

What then, I may ask, can Jesus Christ be, but verily and truly God? This, however, is to be understood as far as is consistent with the Unity of God, and the Divinity of the Father and of the Holy Ghost. This is the Rock on which we ought to build our hope of salvation: the imperishable Rock, which will endure for ever; against which "the gates of hell shall not pre-"vails." But the topic is too mysterious to require that I should descant long upon it, in the presumption of a finite being's attempting to scan an infinite. The human mind can never hope to grasp the dimensions of the divine. We might as well think to weigh "the mountains in " scales," or hold the whole material creation in the hollow of our hand. The Christian ought

g St. Matt. xvi. 18.

to be contented, in the true spirit of meekness, with admiring and striving to appreciate the marvels that are revealed, instead of "rushing" in where angels fear to tread."

Simonides, when asked what God was, demanded first two days for his answer, and then four, and then eight. The heathen philosopher, the more he contemplated the nature of the Deity, found that he waded but the more out of his depth, and that he lost himself in the thought. We use the term, and to a certain extent we know what we intend by it; but, after all, how vague, how miserably vague, how superficial, how deplorably superficial, are our conceptions, I will not say of the essence of Godfor of the essence we are darkly and entirely ignorant—but of the attributes and qualities of God; of self-existence, of existence without beginning; of the creation of something out of nothing, of spirit's forming matter, and acting upon matter; of omnipresence, or of a Being filling all things, and yet displacing nothing, existing every where at once, and yet more intimately present in some places than in others? The word Person, as applied to the Godhead, is neither exact nor unequivocal; but we adopt it from necessity, in our bankruptcy of adequate words and ideas, when we would cope with the nature of Divinity: and the same remark is

applicable to the word "Son," when transferred from an earthly to an heavenly relation.

That the Godhead contains Unity in one way and Trinity in another, is a tenet which mocks our faculties of comprehension, and baffles our powers of explanation, when we would define in what consist the distinctions or divisions of the Godhead, and in what its oneness or integrity; but it is no more contradictory, no more incomprehensible, than other attributes and agencies which we ascribe to the great, eternal, all-pervading, and directing "I Am;" inexplicable as it is, it is hardly more inexplicable than the palpable fact, that all things in the world are one, "vet " manifold;" than that Plurality in Unity and Unity in Plurality, which, as a main, universal, characteristic, is absolutely impressed upon the physical universe. We cannot, for instance, conceive the connection and mutual influence of soul and body; we cannot explain how the minute component particles of matter cohere so firmly together, as to form what we call solid extension; how the whole process of vegetation is carried on through all its successive stages; how the food of animals is converted into nutriment, and contributes to their support and growth; how finite matter can be infinitely divisible; how two mathematical lines, indefinitely produced, can be for ever approaching each other, and yet never 124

meet. When these, and a thousand other truths equally as incomprehensible, yet equally incontrovertible, in almost every branch of science, and every part of nature, are made perfectly clear and intelligible; it will then be time enough to attempt to explain the profound mysteries of Revelation.

We may be assured that sufficient is revealed to teach us our duty, and sufficient to encourage us in the performance of it. ON

THE ATONEMENT

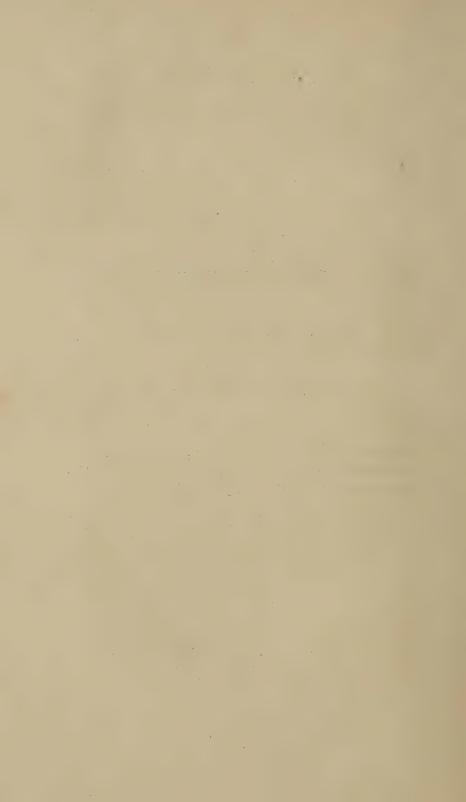
WROUGHT BY

THE DEATH AND PASSION

OF

JESUS CHRIST.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. *Isaiah* liii. 5.



THE ATONEMENT.

I SHALL now proceed to prove from the holy Scriptures, that Jesus Christ, by his death on the Cross, has made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

Before, however, I enlarge on this doctrine, and bring forward the proofs of it, it appears expedient for me to make such preliminary remarks, as are requisite to explain some *terms*, which are commonly used in speaking of the efficacy of the death of Christ for the salvation of mankind.

I will first consider the word Atonement; as that is, in our days, made a principal term, and the name of the whole doctrine, in which we differ from the Socinians as to our present subject. The meaning of it seems to be, an act which God is pleased to accept in lieu of punishment. When an atonement is made, God is supposed to view the person, on whose account it requires to be made, in the light of an offender; and to be

appeased by the act of atonement, as a magistrate is by some fine or imposition, when he forbears to execute the rigour of the law. The particular meaning of atonement appears to be, the cleansing of any person or thing, so as to be fit for divine worship; and under the Jewish law, a person might appear in the light of an offender on account of uncleanness-and, though he had committed no very distinguished sin, he might, if he was about to perform any religious service which required particular purity, make an atonement for his general imperfection. I am confirmed in this opinion by the language of St. Paul; "For if "the blood of bulls and goats, and the ashes " of an heifer sprinkling the unclean, sanctifieth "to the purifying of the flesh; how much more " shall the blood of Christ, who through the " eternal Spirit offered himself without spot to "God, purge your conscience from dead works to "serve the living God"." Sacrifices do not, in any religion, take away the necessity of all punishment whatsoever. They can make no recompense; cannot restore the offender to a state of innocency, and can be accepted by God, only for and through the merits of Jesus Christ. The word atonement occurs but once in our English New Testament; "And not only so, but we also "joy in God through our Lord Jesus Christ,

^{*} Heb. ix. 13, 14.

" by whom we have now received the atonement^b." The original might have been translated " recon- ciliation," the Greek word being καταλλαγήν.

The next term which occurs is propitiation. It occurs only twice in the New Testament. "Whom God hath set forth to be a propitiation "through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole "world." It signifies that person or thing, which appeases, or renders propitious.

Reconciliation seems to be the effect of atonement or propitiation; and is sufficiently clear when men are considered in the light of offenders; or, under the Christian dispensation, as "children" of wrath," or "concluded under sin;" or as "enemies"."

Oblation, or offering, includes every thing presented to any deity, and is a more comprehensive term than sacrifice. We may observe here, that, in every proper sacrifice, blood is supposed to be shed, or life to be taken away. Sacrifice does not imply in its etymology, only to perform sacred rites, and to do sacrifice, but

b Rom. v. 11. c Rom. iii. 25. d 1 John ii. 2.

e Rom. v. 10.

signifies also to kill, in general, as well as to sacrifice.

We frequently meet with the words vicarious suffering and punishment; or punishment by substitute; which may be intelligible without explanation. Punishment is evil inflicted by authority; in consequence of an offence committed against a prescribed law. But any evil may be called a punishment; and evil may more especially be called a punishment, if it should arise from any improper conduct.

Redemption is buying any thing back again: it is also delivering from confinement, generally from slavery or captivity, by payment of something valuable, to him who holds in bondage the person redeemed. That which is paid, is called a Ransom. Redemption seems to be primarily used, to denote the rescuing of the Israelites from Egyptian bondage; and afterwards it is applied to rescuing Christians from the bondage of idolatry and superstition. The Deity redeems without paying any ransom: God is always said to use any human means, when, if man had accomplished the same end, it would have been by those means. And thus the Deity may purchase as well as redeem.

Salvation seems to imply evil or danger, from which a person is made safe. The Israelites were saved from the Egyptians; and, in like manner, the

Christians are saved from the evils of heathenism, and from its spiritual dangers. In the times of Christ and his Apostles, men were said to be saved, who were converted to Christianity; and "eternal "salvation" may be understood to mean, securing from eternal evils, or giving a security, which shall continue for everf. "Eternal Redemption," has a similar meaning. Both phrases, have a reference to the history of the Jews.

"God is represented in Scripture as having " preordained the redemption of mankind through "Christ, before the foundation of the world. "This redemption was to be in the nature of "a covenant between God and man; and the sal-" vation of every individual was to depend upon "his observance of the proposed conditions. "Men, in consequence of their free agency, " would have it in their power to accept or reject "this offered salvation: and God by His pre-"science foresaw who would accept, and who "would reject it. Those, who He foresaw would " perform the conditions of the Gospel covenant, "may be said to be predestinated to life; 'for "whom He did foreknow, He also did predesti-" nateh.' This appears to me the only sense, in "which predestination is reconcileable with the " attributes of God, and the free agency of " mani,"

[†] Heb. v. 9. [‡] Heb. ix. 12. ^h Rom. viii. 29. [‡] Bp. Tomlin.

"All the Greek Fathers always, and all the Latin Fathers, who lived before St. Austin, were wont to say, that they were predestinated to life, of whom God foresaw that they would live piously and righteously; or, as others say, of whom He foresaw that they would believe and persevere."

Justification, being a forensic term, implies a prisoner at the bar, a law by which he is to be tried, a witness to accuse him, and a judge to pass sentence. Thus, in the case before us, the prisoner at the bar is man; the law by which he is to be tried is not the law of Moses, exacting a perfect and sinless obedience, but that of Christ, requiring repentance and faith, with their proper fruits; the witness is conscience¹; the judge is Christ^m. Now, no one can be justified, unless he be absolved by that law by which he is tried; nor can he be absolved by a law, unless he has fulfilled it. Indeed, were we to be tried by a law requiring perfect obedience, it is certain no flesh could be justified by it-no man being able to fulfil it. But as we are to be tried by a law requiring

k Vossius, Dr. Whitby.

^{&#}x27;" Which shew the work of the law written in their hearts, "their conscience also bearing witness, and their thoughts the "mean while accusing or else excusing one another." Rom. ii. 15.

m "In the day when God shall judge the secrets of men by "Jesus Christ, according to my Gospel." Rom. ii, 16.

repentance and faith, with their proper fruits, which now, through the blood of Christ, are accepted and "counted for righteousness," it most certainly follows, that works, gospel works, works of repentance and faith, are necessary conditions of our justification, and that we cannot be justified without them. This consequence cannot be evaded, but by supposing that the Gospel is entirely made up of promises without any precepts, to the observance of which through faith, those promises are annexed; a supposition surely that can be made by no man who has ever read the first seven chapters of St. Matthew's Gospel.

In the first three chapters of the Epistle to the Romans, St. Paul undertakes to demonstrate, that all who would be saved, whether Jews or Gentiles, must have recourse to the Gospel of Christ. evince the necessity of their so doing, he begins with convicting the whole world of sin. first chapter he describes the conduct of the Gentiles; setting before them their abominable sins against God, their neighbours, and their own souls and bodies; their idolatry, and their iniquity. But as the Jews were always ready to thank God that they were not as the Gentiles were—as living under a perfect law given them by God himself immediately from heaven—St. Paul in the second chapter, takes down their pride, by telling them, that the perfection of a law could

not be matter of glory, but of shame and condemnation, to the transgressors of it; and that this was so notoriously the case with the Jews, that through their breaking the law, in which they foolishly made their boast, the lawgiver was dishonoured, and the name of God blasphemed even among the Gentiles, on that account. Having thus " proved both Jews and Gentiles to be under sin," having "stopped every mouth" by shewing "all "the world to be guilty" and obnoxious to the judgment of God, the Apostle makes his inference in the third chapter. "Therefore by the " deeds of the law, there shall no flesh be justified "in his sight;" plainly, because all flesh have transgressed the law, all flesh is condemned by it, and therefore men must go elsewhere for justification. St. Paul tells them whither they are to go, in the following glorious statement of that doctrine according to the Gospel. "But now the righ-"teousness of God without the law is manifested, "being witnessed by the law and the prophets; " even the righteousness of God which is by faith " of Jesus Christ, unto all and upon all them that " believe; for there is no difference; for all have "sinned, and come short of the glory of God; " being justified freely by his grace, through the " redemption that is in Jesus Christ: whom God " hath set forth to be a propitiation, through faith " in his blood, to declare his righteousness for the

" remission of sins that are past, through the for-" bearance of God; to declare, I say, at this time "his righteousness; that he might be just, and "the justifier of him which believeth in Jesus. "Where is boasting then? It is excluded. By "what law? Of works? Nay; but by the law of " faith"." From these premises the Apostle now draws his great conclusion. "Therefore we con-" clude that a man is justified by faith, without the "deeds of the law"." Out of these last words arise two questions; which being answered, every difficulty will vanish, and the great truth witnessed both by St. Paul and St. James will shine forth without a cloud. The questions are these. First, What are the works here excluded by St. Paul, as unnecessary to justification? Secondly, What is the faith to which justification is attributed?

With regard to the first, What are the works here excluded by St. Paul, as unnecessary to justification—the answer is obvious. They are heathen and Jewish works, whether ceremonial, or moral, performed without the grace of Christ, and set up as meritorious. Without these, doubtless, a man is justified; for it was the impossibility of his being justified by them, which made it necessary that justification should be the gift of God, and brought Christ from heaven to obtain it for us. That these are the works intended

ⁿ Rom. iii. 21—27. ° Verse 28.

by the Apostle, is undeniably evident from hence, that heathens and *carnal* Jews are the persons against whom he is here arguing. Not one word is there against *good works*, wrought through *faith*, by the Holy Ghost; which are as necessary a condition of our justification as faith itself, and made so by this very St. Paul, as shall be now shewn, in answer to the

Second question—namely, what is the faith, to which justification is attributed by him in this place? He shall tell us himself. "For in Jesus "Christ neither circumcision availeth any thing, " nor uncircumcision; but faith which worketh "For in Christ Jesus neither " by love"." " circumcision availeth any thing, nor uncircum-"cision, but a new creature"." "Circumcision " is nothing, and uncircumcision is nothing, but "the keeping of the commandments of Godp." Who does not see here, that the faith to which St. Paul attributes justification, in opposition to the deeds of the law, is that which worketh by love—is the same with the new creature—and implies in it "the keeping of the commandments " of God?"

Again, "There is therefore now no condemn-"ation to them which are in Christ Jesus, who "walk not after the flesh, but after the Spirit^q;"

⁹ Rom. viii. 1.

that is, who do not the works of the flesh, but the works of the Spirit: doing the works of the Spirit, therefore, is the condition of their justification. "If ye live after the flesh, ye shall die; "but if ye through the Spirit do mortify the "deeds of the body, ye shall live"." This same Apostle's, speaking of faith as disjoined from charity, though otherwise ever so sound and right, maketh it to be of no value: "And though I " have the gift of prophecy, and understand all "mysteries, and all knowledge; and though I " have all faith, so that I could remove moun-"tains, and have not charity, I am nothing." Faith, therefore, all faith, faith in the highest degree, avails nothing unto justification, but so far as it "worketh by love," or charity, to the "keeping the commandments of God."

A term much in use in discussions about the atonement, is Satisfaction. The doctrine of Satisfaction implies, that God must execute justice; so we call the inflicting of punishments, for the violation of his laws. God has said, "Thou shalt "not steal:" a man steals; his punishment we truly say is just. Justice is an attribute of God: therefore the offender must be punished. A corporal punishment may be changed into a fine; and A may bear the fine which B incurred—why not, even a personal punishment? If punish-

r Rom. viii. 13.

⁸ 1 Cor. xiii. 2.

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ment be inflicted on either of them, the heinousness of the crime is published, and the terrors of justice displayed: all men, even B himself, may abstain from stealing in future, as carefully as if B had suffered. A man may be punished by substitute; and still justice will be satisfied, satisfaction will be made, there will be an atonement to appease the Divine wrath. Indeed, nothing now said, ought to afford the least encouragement to any offender. When punishment is only not unjust, he has reason to expect and dread it: and he will certainly feel it, as far as infinite Wisdom directs that it is proper and fit. Whilst we stand in the situation of men liable to punishment, we should be careful not to reason ourselves out of an apprehension of just punishment; though, in studying the Divine nature, we should be equally careful not to limit the administration of the Governor of the world. by the imperfection of human language; by fancying a proposition universally true, when it may be but true in certain circumstances. The word Satisfaction is twice used in Numbers, in the sense of which I am now writing, or in one very like it; "Moreover ye shall take no satis-" faction for the life of a murderer, which is " guilty of death: but he shall be surely put to " death. And ye shall take no satisfaction for "him that is fled to the city of his refuge, that

"he should come again to dwell in the land, until the death of the priest."

The doctrine of Satisfaction, the notion of satisfying Divine justice, conceived to be under the necessity of punishing rigorously the sins of mankind, brings on what appears to me a still more difficult doctrine; I mean, that of imputation of sin to Christ. If God must punish because he is just, he can punish only guilt. Christ is to be punished for the sins of the whole world; therefore he must be guilty of them: yet he was perfectly innocent; he was the Lamb without spot: "But with the precious " blood of Christ, as of a lamb without blemish "and without spot"." He "did no sin, neither "was guile found in his mouth"." He "was in " all points tempted like as we are, yet without "siny." How are these things to be reconciled?

Numbers xxxv. 31, 32. 1 Pet. i. 19. 1 Pet. ii. 22.
Heb. iv. 15. "Therefore as by the offence of one judgment came upon all men to condemnation, even so by the

[&]quot;righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v. 18, 19. Dr. Bentley contends, that, in this whole chapter, τοῦ ἐνὸς should have been rendered the one, and οἱ πολλοὶ the many. "The

[&]quot; English reader," he says, " would then have seen what " several of the Fathers saw, and testified, that οἱ πολλοὶ, the

Christ is to have real guilt, but not inherent, only imputed. In truth, when one comes to examine this subject of imputed guilt, it seems to be merely nominal. It is wholly inconceivable; and spoken of in order to keep the theory of satisfying Divine justice, entire and compact.

I come now to the proofs of this doctrine. The number of texts, which may be brought in support of it, is extremely great. I shall, therefore, confine myself to a selection.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." "All we like

"many, in an antithesis to the one, are equivalent to mayres, all. " in ver. 12. and comprehend the whole multitude, the entire "species of mankind, exclusive only of the one. So, again. "ver. 18, 19, of the same chapter, our translators have re-" peated the same mistake; where, when the Apostle had " said, that, as the offence of one was upon all men (ils πάντας " ανθρώπους) to condemnation, so the righteousness of one " was upon all men to justification: for, adds he, as by " (τοῦ ἐνὸς) the one man's disobedience, (οί πολλοί) the many "were made sinners, so by the obedience (τοῦ ένὸς) of the "one (oi πολλοί) the many shall be made righteous. "this version, the reader is admonished and guided to remark, " that the many in ver. 19, are the same as πάντες, all, in ver. 18. "But our translators, when they render it, many were made " sinners, and many shall be made righteous, what do they "less than lead and draw their unwary readers into error?" Sermons, p. 332—334. Oxford, 1809.

"sheep have gone astray; we have turned every " one to his own way; and the Lord hath laid on "him the iniquity of us allz." "Even as the "Son of man came not to be ministered unto, "but to minister, and to give his life a ransom "for many"." "The next day John seeth "Jesus coming unto him, and saith, Behold "the Lamb of God, which taketh away the "sin of the world"." "Greater love hath " no man than this, that a man lay down his "life for his friendsc." "Neither is there " salvation in any other: for there is none other " name under heaven given among men, whereby "we must be savedd." (Saint Peter, in the preceding verses in this chapter, had been speaking of Jesus Christ of Nazareth.) "Take heed "therefore unto yourselves, and to all the flock, " over the which the Holy Ghost hath made you " overseers, to feed the Church of God, which he "hath purchased with his own bloode." "For " all have sinned, and come short of the glory of "Godf." "Whom God hath set forth to be " a propitiation through faith in his blood, to "declare his righteousness for the remission " of sins that are past, through the forbearance

² Isaiah liii. 4, 6. compared with Matt. xx. 28. ^a Matt. xx. 28. See also Mark x. 45. ^b John i. 29. ^c John xv. 13. ^d Acts iv. 12. ^e Acts xx. 28. ^f Rom. iii. 23.

" of Gods." "For when we were yet without "strength, in due time Christ died for the ungodlyh." " For if, when we were enemies, we were recon-"ciled to God by the death of his Son, much "more, being reconciled, we shall be saved by "his lifei." "For the wages of sin is death; " but the gift of God is eternal life, through Jesus "Christ our Lordk." "But of him are ye in "Christ Jesus, who of God is made unto us "wisdom, and righteousness, and sanctification, " and redemption 1." " And through thy know-" ledge shall the weak brother perish, for whom "Christ died"?" "For I delivered unto you first " of all that which I also received, how that " Christ died for our sins, according to the Scrip-"tures"." "And all things are of God, who "hath reconciled us to himself by Jesus Christ, " and hath given to us the ministry of recon-" ciliation; to wit, that God was in Christ, recon-" ciling the world unto himself, not imputing their "trespasses unto them; and hath committed "unto us the word of reconciliation"." "Who "gave himself for our sins, that he might deliver " us from this present evil world, according to "the will of God and our Father p." "In whom

g Rom. iii. 25. h Rom. v. 6. i Rom. v. 10. k Rom. vi. 23. ¹ 1 Cor. i. 30. m 1 Cor. viii. 11.

ⁿ 1 Cor. xv. 3. ° 2 Cor. v. 18, 19. ° Gal. i, 4.

"we have redemption through his blood, the "forgiveness of sins, according to the riches " of his graceq." "And that he might reconcile "both unto God in one body by the cross, "having slain the enmity thereby r." "And "be ye kind one to another, tender-hearted, " forgiving one another, even as God for Christ's "sake hath forgiven yous." "Who gave him-" self a ransom for all, to be testified in due "timet." "Elect according to the foreknow-" ledge of God the Father, through sanctification " of the Spirit, unto obedience and sprinkling of "the blood of Jesus Christ: Grace unto you "and peace be multiplied"." (I consider that there are five distinct propositions involved in this verse. 1. Christians are foreknown. 2. Chosen. 3. Sanctified by the Spirit at baptism. 4. Walk in virtue. 5. And, finally, are justified by the "sprink-" ling of the blood of Jesus Christ." "But [ye are " redeemed with the precious blood of Christ, as " of a lamb without blemish and without spot"." "But if we walk in the light, as he is in the "light, we have fellowship one with another; " and the blood of Jesus Christ his Son cleanseth "us from all siny." "And I said unto him, "Sir, thou knowest. And he said to me, These

^q Eph. i.7. ^r Eph. ii. 16. ^a Eph. iv. 32. ^l 1 Tim. ii. 6. Hebrews entire, but particularly chap. ix. 26, 28. and chap. x. 1, 14. ^a 1 Pet. i. 2. ^x 1 Pet. i. 19. ^y 1 John i. 7.

"are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb^z."

Here I shall close the direct proofs, though I do it with reluctance, as every omission prevents this doctrine from being seen in its full force and extent.

I now proceed to indirect proofs; or to the solution of some few objections.

It is urged, that this doctrine is not laid open in the Old Testament, or in the Gospels, or in the Acts of the Apostles. How it should be expected in the Old Testament, I cannot imagine. It is shadowed forth by types, and intimated by prophecy: it will be difficult to account for God's appointing sacrifices amongst the Jews, except we suppose some end in view relative to Christianity; to that dispensation, which was to extend to all mankind. With regard to the Gospels, and Acts of the Apostles, it cannot be said that they contain no intimations of this doctrine; I have already referred to several passages in them which contain some—and more might be produced; for every account of Christian remission of sins, differs from remission through the mere natural, essential placability of the Deity.

It seems certain to me, that Christianity was
² Rev. vii. 14.

intended to be opened gradually; that converts were at first to be treated as "babes in Christ," and fed with milk, and not with strong meat until they were initiated into the rudiments of the faith. Taking this thought along with us, we must feel a pleasing admiration at finding, in the Acts of the Apostles, an intermediate degree of distinctness, something between the intimations of the Gospels, and the full declarations of the Epistles. It is not likely that the doctrine of the Atonement should be explicitly declared in any of the parables; or in any thing delivered before the death of Christ, the event principally to be dwelt upon—the foundation on which the doctrine was to be built. A sketch might be drawn, but the superstructure could not be built before the foundation was laid. The parable of the prodigal son, for instance, was calculated to obviate the envious prejudice of the Jews, against admitting the Gentiles to unite with them in one common religion: it was not natural to introduce this doctrine in such a statement. Nor indeed was it wanted, in order to declare that each man was to expect mercy in proportion to the mercy he shewed; that might be declared even now, without entering into the doctrine of the Atonement.

Suppose something be said, in the Gospels, about the merits and death of Christ, yet does

not the general tenor of the Scriptures shew, that God will pardon "sinners freely," whenever they truly repent and reform their lives? In the first place, God will pardon sinners freely, if he pardons them when they cannot claim pardon, as an affair of strict right; he may annex a condition to a pardon, and yet it may still be freeelse indeed repentance could not be requisite. It is no more absurd to speak of a free pardon on account of the merits of Christ, than of a free pardon on condition of repentance. Repentance, I doubt not, always avails something in the sight of God: but it cannot bring men to the state in which they would be, if they had continued innocent. Does experience shew this? or, rather, is not the Socinian idea of the sufficiency of repentance, mere hypothesis? at least, can repentance be supposed to merit or procure an eternity of happiness? As to the New Testament, I think we may observe, that repentance is most spoken of before the Christian dispensation was established, and afterwards there is more said of faith: the Acts of the Apostles, we find, have an intermediate link, where repentance and faith are sometimes joined, sometimes mentioned separately. Indeed, when one is mentioned, the other is implied: so that repentance may avail through Christ, though Christ be not mentioned.

It is moreover said, supposing faith in Christ requisite for eternal happiness, as well as repentance, yet do we not make too serious and lofty a matter of God's conferring benefits for Christ's sake? In support of this objection we are referred to Genesis; "And the Lord appeared unto him "the same night, and said, I am the God of " Abraham thy father: fear not, for I am with "thee, and will bless thee, and multiply thy " seed for my servant Abraham's sake "." " Re-" member Abraham, Isaac, and Israel thy ser-"vants, &c." Now it is not necessary, because God forgives mankind "for Christ's sake," that he should never shew any favour to any individual for the sake of worth in some one, on whom that individual depends, or with whom he is connected. The divine goodness shewn to the race of Abraham, is no argument against the redemption of the world by Jesus Christ.

The death of Christ is spoken of as a sacrifice; and it is urged, that, as some metaphors are used with regard to the death of Christ, we cannot tell when the Scripture language is proper, when metaphorical. This variety certainly may sometimes occasion difficulty: there is, no doubt, a figurative creation, a figurative resurrection, ascension, &c. but does this prevent our believing,

^a Genesis xxvi. 24. b Exodus xxxii. 13.

that there has been a real creation and there will be resurrection? We sometimes find God called our Creator, sometimes a Rock, or a Shield; we well know that the first is not a metaphorical name, and that the others are. It might require many words to point out the manner in which the mind makes the distinction, especially in some nice cases; but, in this case, every one must own that it is easy to distinguish. Nor does it seem difficult to discriminate between the meaning of words in the two following passages; " For if the blood of bulls and of goats, and the "ashes of an heifer sprinkling the unclean, "sanctifieth to the purifying of the flesh; how "much more shall the blood of Christ, who "through the eternal Spirit offered himself with-" out spot to God, purge your conscience from "dead works to serve the living Gode?" "him therefore let us offer the sacrifice of " praise to God continually, that is, the fruit of "our lips, giving thanks to his name. But to "do good and to communicate forget not; for "with such sacrifices God is well pleased"." The terms in the latter being metaphorical, and very different from those of the former, seems to imply that the former is proper.

In one sense, however, it seems as if there might be some kind of comparison, in calling the

c Heb. ix. 13, 14.

⁴ Heb. xiii. 15, 16.

death of Christ a sacrifice; but, though every metaphor is a comparison, every comparison is not a metaphor. It may be called a sacrifice in condescension to our conceptions; in the sight of God it may be something, of which we have no idea. The nearest representation to the truth which we can comprehend may be, that it is a sacrifice; but, if that be the case, it must be deemed, by us, a real sacrifice, as far as we understand it; and its effects similar to those of a real sacrifice, though far higher than we can fully conceive. We may imagine the scriptural expressions neither to be wholly metaphorical, nor yet to be literal in the same degree as when an ordinary human event is described.

The sacrifice of the death of Christ is most fully treated in the Epistle to the Hebrews; this therefore has had its authority called in question. But, when we say that a doctrine is scriptural, we mean, that it can be proved by those books, which are now commonly understood to be canonical: and there can no greater authority be allowed to a doctrine, than to shew, that in order to depreciate it, you must obliterate or misinterpret some part of Scripture.

If the death of Christ was a real sacrifice, was it a sin-offering, or a peace-offering? There seems to be no necessity that it should correspond to them both in one respect or other; as Bishop Cleaver observes that the Sacrament does, which was instituted and ordained as a commemoration of that death. It might be a sin-offering, as atoning for the sins of the Christian Church; it might be a peace-offering, as supplicating for future benefits; and we know, that Christ as "our Passover was " sacrificed for us." If the death of Christ was not a real sacrifice, the Jewish sacrifices would have been, like the heathen, mere acts of piety, not wholly unnatural in times of ignorance—with a tendency to quiet the conscience, and to draw forth some religious sentiments; but in themselves of no avail; continually aiming at that, which they could not possibly effect. "For it is not possi-" ble that the blood of bulls and of goats should "take away sins e." But consider these sacrifices as a part of a religion, which was to be temporary—whose end was to prepare mankind to receive a dispensation rational and important; and whatever first shews them to be important, proves itself to be so likewise: in this light, the Epistle to the Hebrews is inestimable. I conceive that the Jewish religion must be true: can that religion be false, which makes those parts of it, that at first sight seem weak and idle, to appear firm, wise, and worthy to be ordained, in that particular season, by the counsels of the supreme and all-perfect Being?

e Heb. x. 4.

The idea of one man's dying to deliver others from destruction or evil, is congenial to the human mind in a state of natural simplicity. Curtius leaped into the gulf for that purposef. Moses offers to devote himself; "Yet now, if "thou wilt forgive their sin-; and if not, blot "me, I pray thee, out of thy book which thou "hast written"." And St. Paul seems willing to be held as a curse for the Jewish people; "For I could wish that myself were accursed " from Christ for my brethren, my kinsmen " according to the flesh "." But could they have been requested to do this? That Jesus did offer himself voluntarily, seems evident; "No man "taketh it from me, but I lay it down of myself. "I have power to lay it down; and I have " power to take it again. This commandment "have I received of my Fatheri." Yet he did not compel the Jews to kill him; they killed him "with wicked hands;" and he permitted them to kill him, when he might have saved himself; "Thinkest thou that I cannot now pray to my "Father, and he shall presently give me more "than twelve legions of angelsk?" We find the high priest of the Jews rebuking the council for not recollecting this truth: "It is expedient for "us that one man should die for the people,

f Livy, vii. 6. g Exodus xxxii. 32. h Rom. ix. 3. s St. John x. 18. k St. Matt. xxvi. 53.

"and that the whole nation perish not!." He spoke this, indeed, as high priest, and his speech was prophetic; but to his hearers it would, at the time, appear as an instance of an acknowledged maxim. I do not say, that a person may not devote himself through enthusiasm, and without reason; and that it can be reasonable to do so only on the known acceptance of God, who has the power of remitting punishment. I should still be cautious of declaring, wholly and peremptorily, against a mode of expiation, into which men, in different ages and situations, seem to have been led by a natural sentiment. Our reason may inform us, that the punishment of the innocent instead of the guilty is diametrically opposite to justice, rectitude, and all pretensions to utility; but we should also remember, that the short line of our reason cannot reach to the bottom of this question.

Nor is it the least surprising, that we are not able to understand the spiritual dispensations of the Almighty, when his material works are to us no less incomprehensible; our reason can afford us no insight into those great properties of matter, gravitation, attraction, elasticity, and electricity, nor even the essence of matter itself. Can reason teach us how the sun's luminous orb can fill a circle, whose diameter contains many

[!] St. John xi. 50.

millions of miles, with a constant inundation of successive rays during thousands of years, without any perceivable diminution of that body, from whence they are continually poured, or any augmentation of those bodies on which they fall, and by which they are constantly absorbed? Can reason tell us how those rays, darted with a velocity greater than that of a cannon-ball, can strike the tenderest organs of the human frame without inflicting any degree of pain, or by what means this percussion only can convey the forms of distant objects to an immaterial mind? or how any union can be formed between material and immaterial essences, or how the wounds of the body can give pain to the soul, or how the anxiety of the soul can emaciate and destroy the body? That all these things are so, we have visible and indisputable demonstration; but how they can be so, is to us as incomprehensible, as the most abstruse mysteries of revelation can possibly bem.

But to proceed with the inquiry more immediately relating to the subject.

m It is a mystery, says Herschel, speaking of the sun, to conceive how so enormous a conflagration (if such it be) can be kept up. Every discovery in chemical science, here leaves us completely at a loss, or rather seems to remove farther the prospect of probable explanation. May not, he adds, a continual current of electric matter be constantly circulating in the sun's immediate neighbourhood, or traversing the planetary spaces? &c. &c. Treatise on Astromony, §. 337.

The innocent punished for the guilty-great stress is laid on this objection. After observing that the sufferings of Christ were voluntary, I would ask, what this objection really means? Does it mean, that a doctrine cannot be of God, which implies, that a worthy man suffers, and that wicked men derive benefit from his sufferings? Surely that happens not unfrequently, in the course of God's government of this world: and that inconvenience, which frequently occurs under the Divine Providence, cannot prove any dispensation, under which it does occur, not to be divine. But, when it is said, that the innocent are punished for the guilty, we are apt to be misled by words, without, perhaps, properly attending to their real meaning. Punishment, in the strict sense, presupposes guilt; consequently, in that sense, it cannot be said that the innocent are punished; nor is it indeed true, that worthy men have evil inflicted on them by authority; as no one can have authority to inflict evil on innocence: in all cases, therefore, where it is said that the innocent are punished for the guilty, punishment must be taken in its popular sense, and mean no more than suffering. It is sufficiently evident, that whatever unites men, is beneficial to them; and common suffering must tend to union, as well as common enjoyment: but there is no necessity to insist on this here. I am not justifying the God of

nature. I am only endeavouring to shew, that what happens according to the doctrine of *Atonement*, happens also in a course of *nature*.

It has been said, that God could make men happy "by a single word, in a moment, whenever "he pleased, and by any means he might think "proper." As to God's making men happy when and how he pleased, even without the intervention of suffering, or of a Mediator, it admits of no doubt: as far as we have any idea, he certainly could: and, if he had done so, we could have found no fault. I admit, that God can, beyond all doubt, do any thing whatever, which does not involve in itself a self-evident contradiction. But we ought not to make any difficulty, if it has been his pleasure to make use of intermediate steps, not only upon this, but upon the exercise of all his Divine counsels. We cannot surely object to the means, when we have every reason to be most thankful for the end. And it has been generally thought, that we may advance still farther than saying, that we ought to make no objection to God's using instruments in effecting our salvation; we may venture to say, that the Christian dispensation, by representing God as using means, points out the importance of virtue, and the danger of vice, more forcibly than an unconditional pardon would have done. It

shews very evidently the unspeakable heinousness of disobedience in the sight of the Almighty, which could induce him, in his infinite goodness and mercy, to send his only Son to suffer death on the cross, in order to satisfy his justice for the sins of mankind.

We all fall short of doing our duty, therefore the law, which enjoins it, serves finally to condemn us. The Christian religion comes in to our relief: it does not abolish the law, for that is divine, and adapted to make human nature happy; but forms us into a society, so beneficial and so merciful, that every member is furnished with the means of obtaining eternal happiness after death. His hopes are not to be founded on the improbable supposition, that he will act in such a manner, in all points, as to claim eternal happiness as a right; "for when we "have done all, we are unprofitable servants." If he should act from the fundamental principle of the Christian society, he will be finally happy, notwithstanding he may at times continue to fall short of satisfying the law. He is to consider the grace of God the means by which he is enabled to work out his salvation. He is always to regard God, not as acting arbitrarily, but as the rewarder of virtue and the punisher of vice; in which character it pleases his infinite wisdom and goodness, to give this inestimable privilege to

Christians, in a manner perfectly gratuitous as far as respects the deserts of men, but at the same time in consideration of the sufferings, the conduct, the *merit* of his Son, who is the Founder and perpetual Head of this society.

"Thus it is plain that Christ's death was our "sacrifice; the meaning of which is this, that God, " intending to reconcile the world to himself, and " to encourage sinners to repent and turn to him, "thought fit to offer the pardon of sin, together "with the other blessings of his Gospel, in such "a way as should demonstrate both the guilt of "sin, and his hatred of it; and yet with that, his "love of sinners, and his compassion towards "them. A free pardon without a sacrifice, had "not been so agreeable neither to the majesty " of the great Governor of the world, nor "the authority of his laws, nor so proper a " method to oblige men to that strictness and " holiness of life, that he designed to bring them "to; and therefore he thought fit to offer his "pardon, and those other blessings, through a " Mediator, who was to deliver to the world this " new and holy rule of life, and to confirm it by "his own unblemished life: and, in conclusion, "when the rage of wicked men, who hated him " for the holiness both of his life and of his "doctrine, did work them up into such a fury as "to pursue him to a most violent and ignominious "death, he, in compliance with the secret design " of his Father, did not only go through that "dismal series of sufferings, with the most entire " resignation to his Father's will, and with the " highest charity possible, towards those who were " his most unjust and malicious murderers; but "he at the same time, underwent great agonies "in his mind, which struck him with such an "amazement and sorrow even to the death, "that upon it he did sweat great drops of blood, " and on the cross he felt a withdrawing of those " comforts, that till then had ever supported him, "when he cried out, 'My God, my God, why "hast thou forsaken me?" It is not easy for us " to apprehend in what that agony consisted, for "we understand only the agonies of pain or of " conscience, which last arise out of the horrors " of guilt, or the apprehension of the wrath of "God. It is, indeed, certain, that he who had " no sin, could have no such horror in him; and " yet it is as certain, that he could not be put into " such an agony only through the apprehension " and fear of that violent death, which he was to " suffer next day; therefore we ought to conclude, "that there was an inward suffering in his mind, as " well as an outward visible one in his body. We " cannot distinctly apprehend what that was, since " he was sure both of his own spotless innocence,

" and of his Father's unchangeable love to him. We " can only imagine a vast sense of the heinousness " of sin, and a deep indignation at the dishonour "done to God by it; a melting apprehension at "the corruption and miseries of mankind, by " reason of sin, together with a never-before-felt "withdrawing of those consolations that had " always filled his soul. But what might be far-"ther in his agony in his last dereliction, we "cannot distinctly apprehend; only this we " perceive, that our minds are capable of great " pain as well as our bodies are. Deep horror, "with an inconsolable sharpness of thought, is " a very intolerable thing. Notwithstanding the " bodily or substantial indwelling of the fulness " of the Godhead in him, yet he was capable of "feeling vast pain in his body; so that he might " become a complete sacrifice, and that we might " have from his sufferings a very full and amaz-"ing apprehension of the guilt of sin; all those " emanations of joy with which the indwelling " of the eternal Word had ever till then filled "his soul, might then, when he needed them " most, be quite withdrawn, and he be left merely "to the firmness of his faith, to his patient re-" signation to the will of his heavenly Father, and "to his willing readiness of drinking up that cup, "which his Father had put in his hand to " drink "."

ⁿ Burnet.

Thus by the death and passion of Jesus Christ was the justice of God satisfied; the salvation of mankind obtained; and, agreeably to the first prophecy, the head of the serpent bruised by the seed of the woman; "And I will put "enmity between thee and the woman, and " between thy seed and her seed; it shall bruise "thy head, and thou shalt bruise his heel"." There remains but one thing to be remembered here; which is, that this reconciliation, which is made by the death of Christ, between God and man, is not absolute and without condition; for then men might act under the delusive persuasion, that they might violate the laws of God without punishment; which would not prevent, but encourage, transgression. Jesus Christ has established the covenant, and has performed all that was incumbent on him, as both the Priest and the Sacrifice, to do and to suffer; and he offers it to the world, that it may be closed with by them on the terms on which it is proposed; and if they do not accept of it, and comply with

[•] Gen. iii. 15. It is remarkable, that in this first prophecy of the Messiah he is promised as the "seed of the woman." The Jews were at a loss to account for the restriction, of which the reason is revealed to us in the account of the miraculous conception of the Christ by a virgin. It deserves to be noticed, that the bruising of the Messiah's heel was literally accomplished by the crucifixion. The head likewise of the serpent is said to be the seat of life, his heart being under the throat, and hence, his chief care, when attacked, is to secure his head.

the conditions, and perform what is enjoined them, they have no share in it.

O Thou, who in the beginning wast with God, and wast God—Thou, by whom b all things were created, and are created, that are in heaven and earth—Thou^c, in whose name men are by baptism admitted into the new and last dispensation of God, and made partakers of the new covenant—at thy name every knee shall bow:—hear us; intercede for us; be Thou our advocate with the Father c; Thou f, who sittest at the right hand

- * It will appear from the following texts, that the petitions set forth in this prayer are founded upon the holy Scriptures.
- "In the beginning was the Word, and the Word was with God, and the Word was God." St. John i. 1.
- b "For by him were all things created, that are in heaven, "and that are in earth, visible and invisible, whether they be "thrones, or dominions, or principalities, or powers: all things "were created by him, and for him." Col. i. 16.
- "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." St. Matt. xxviii. 19.
- " That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. ii. 10.
- " in not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John ii. 1.
- f "If ye then be risen with Christ, seek those things which "are above, where Christ sitteth on the right hand of God." Col. iii. 1.

of the Majesty on high—send to us^g the *Comforter*, who is the Holy Ghost:—Thou, who knewest no sin^h, and hadst power on earth to forgive sinsⁱ, help us, who are concluded under sin.

O Lamb of God^k, that takest away the sin of the world, let us not lose any of the benefits of thy most stupendous and most merciful sacrifice¹. Raise us^m, at the great and awful day of judgment, from a bed of death, to everlasting lifeⁿ. Amen.

- " But when the Comforter is come, whom I will send unto "you from the Father, even the Spirit of truth, which pro"ceedeth from the Father, he shall testify of me." St. John xv. 26.
- h "For he hath made him to be sin for us, who knew no sin: "that we might be made the righteousness of God in him." 2 Cor. v. 21.
- i "And, behold, they brought to him a man sick of the palsy, "lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee." St. Matt. ix. 2.
- * "And all that dwell upon the earth shall worship him, "whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. xiii. 8.
- ' Purge out therefore the old leaven, that ye may be a new ' lump, as ye are unleavened. For even Christ our passover is 's sacrificed for us." 1 Cor. v. 7.
- " "Knowing that he which raised up the Lord Jesus, shall "raise up us also by Jesus, and shall present us with you." 2 Cor. iv. 14.
- " "When Christ, who is our life, shall appear, then shall ye "also appear with him in glory." Col. iii. 4.

ON

THE DIVINITY

OF

THE HOLY GHOST.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. St. John xiv. 26.



THE DIVINITY

OF

THE HOLY GHOST.

It is stated in the Athanasian Creed^a, that "the Father is God, the Son is God, and the "Holy Ghost is God. And in this Trinity, "none is afore or after other; none is greater "or less than another; but the whole three "Persons are co-eternal together, and coequal." This doctrine of the three Persons in the Holy Trinity is true, because it is set forth in, and may be proved by, Scripture, the revealed will of God; and on that account it is our duty to

² The Creed of St. Athanasius was not written by that Father. He died A. D. 373; and the Creed was never heard of till the sixth century. Besides, the Athanasian Creed condemns the Macedonian, Nestorian, and Eutychian heresies; but as this Creed is never mentioned in any of these controversies, I conclude it did not then exist. It was published under the name of that distinguished Father, probably for the purpose of giving authority to it; and it is to be considered as containing his doctrines. It cannot now be ascertained who was its real author; but it is generally believed that it was written in Latin.

believe it, although it very far surpasses our comprehension.

I have endeavoured to prove from Holy Writ, that Jesus Christ, or the second Person in the Holy Trinity, is verily and truly God. I shall now proceed to prove from the same divine source, that the Holy Ghost also is God.

I have to remark, that the word Trinity does not occur either in the Old or New Testament; and on that account it has been objected to by some. It has been adopted, and is used for the sake of brevity; to supersede the necessity of frequently repeating the words Father, Son, and Holy Ghost.

With respect to the opinions of the primitive Christians with regard to this Article of our faith, I shall now shew, that something may be learned from the acts of ancient Councils. An error would not have been condemned, if it had not actually existed; not merely because it might exist: this we may at all times take for granted. One kind of the orders of Councils should be here particularly mentioned; that is, the order for re-baptizing heretics. When any persons had been baptized in a Sect, which was thought to have something fundamentally and essentially wrong in the form of its baptism, if such persons wished to quit that Sect, and come to the main body of Christians, or the Catholic Church, it was decreed,

that they should be baptized afresh. Now, as regular baptism was in the name of the Father, Son, and Holy Ghost, re-baptizing must be owing to an omission of something in this form; which would be caused by some heterodox opinion; probably concerning either the Son, or the Holy Ghost: but errors were more frequent and more likely to happen concerning the latter, than the former. The scriptural ground of re-baptizing was what is recorded in the Acts, of baptizing, in the name of Jesus, those who had before only received "John's baptism." "Then said Paul, "John verily baptized with the baptism of re-" pentance, saying unto the people, that they " should believe on him which should come after "him, that is, on Jesus Christ. When they "heard this, they were baptized in the name of " the Lord Jesusb,"

It may also be mentioned here, that several persons, in different ages of the Church, seem to have run into an analogy between the Son of God and the Holy Ghost, with respect to the union of two natures in one Person. So that, as the Word was made flesh and was sent, the Holy Ghost became an human Comforter or Paraclete. Some seem to have said, that as Christ acted with men as a Man, so the Comforter, sent by Christ,

b Acts xix. 4, 5.

may be, and probably is to be, a *Man*. Those, who have been less used to read the Scriptures in the original, than in our translation, may not be aware, that the word Paraclete in the original, when applied to the *Son* of God, is rendered *Advocate*, and when to the Holy Ghost, *Comforter*. Yet, though these words are different, the fundamental ideas are much the same. The Paraclete, who is above, pleads with the *Father*; the Paraclete, who is below, pleads with *men*: though the happiness of mankind is the object of both.

I must content myself with a conjectural solution of an expression in the Athanasian Creed, which seems to be levelled at the error of the Sabellians and the Priscillianists: I mean the conclusion, "So there is one Father, not three "Fathers; one Son, not three Sons; one Holy "Ghost, not three Holy Ghosts." It seems not improbable, that the Priscillianists and Sabellians might be represented as so completely taking away all distinction between the Persons of the Trinity, that it was the same thing to them, of which Person any thing was affirmed; whatever might be affirmed of the Father, might be affirmed equally of the Son, or of the Holy Ghost. Hence it would be deduced that a Sabellian Trinity consisted of "three Fathers," or "three Sons," or

"three Holy Ghosts." The next step to which would be, that the Priscillianists made three Fathers, and three Sons, and three Holy Ghosts.

The Arians were so much engaged in controversy about the Son of God, that they attended less to fixing the doctrine concerning the Holy Ghost: yet Augustin says of them, that they called him "creaturam creaturæ";" which allows to the Son a *creative* power.

But the Christians most distinguished for their opposition to the Holy Ghost, were the followers of Macedonius. Macedonius was a Patriarch of Constantinople, and deposed by a Council there in the year 360; his followers were the more noticed for their heterodoxy in regard to the Holy Ghost, because they were orthodox with regard to the Son. What the precise idea of the Macedonians was, we do not for certainty know. Augustin considers them only Semi-arians; and Sozomen says, that they looked upon the Holy Ghost as a kind of servant.

In the fourth, fifth, and sixth centuries, various disputes took place with the followers of Macedonius, with respect to the nature and procession of the Holy Ghost. It might be particularly mentioned, with a view to what followed, that, so soon as the year 430 and 431, in the Councils of Alexandria and Ephesus, it was declared, that

c Aug. Hær. lxx. end.

the Holy Ghost proceeded from the Son, as well as from the Father. In order to terminate these disputes, the Church in general made a sort of settlement or determination, what should be accounted the Catholic doctrine; and, to avoid farther adjusting of formularies, agreed, that nothing should from that time be added to those under consideration. It is probable that, at that period, the question, whether the Holy Ghost should be spoken of as proceeding from the Father and the Son, (Filioque, is the famous word,) did not occur to men's minds. Filioque was not in the Creeds, though it was not new. The students in the Western Church seem to have ere long contracted an opinion, that it was proper for them to profess in a Creed, that the Holy Ghost proceeded from the Son: they therefore inserted, or rather restored, Filioque, meaning, probably, no harm: and then the Eastern Church thought as little of complaining, as the Western of offending. Afterwards, however, contentions for worldly grandeur produced contentions about theological truth. Rome and Constantinople were rivals; not only for imperial, but for spiritual pre-eminence. The Patriarch of Constantinople styled himself "Episcopus Œcumenicus:" Gregory the Great, Bishop of Rome, was more lowly in the title he assumed; he was " Servus servorum

f Long's Councils, p. 104.

" (scilicet) Dei;" but, in his pretensions to authority, he was equally ambitious. The Patriarch was the head of the Eastern Church; the Pope of the Western. This rivalship made the Churches seek occasions of blaming each other; and thus the insertion of Filioque came to be complained of as a breach of faith. It was defended by the Western Church, because the word contained right doctrine; this was enough to make the Eastern Church dispute the doctrine. They did so, and the dispute shall subsists, and still causes a separation betwixt the Eastern and Western Churches. The obstinate resistance of the Greek or Eastern Church to the insertion of Filioque, is the more likely to be owing to some worldly considerations, as several of the Greek Fathers have the doctrine in their works, clearly expressed.

The doctrine, which has the best claim to be called Catholic, is that, which our Church professes: but in the age of the Reformation, when every one was heated, and eager to distinguish himself, some extravagancies broke forth; some of the old enthusiastic pretensions shewed themselves again. Servetus pretended to be the Paraclete, and professed to have received a commission to explain Christianity, which had been lost. Gentilis's scheme makes the Holy Spirit distinct from the Divine Essence; he

^c See Nicholls on the fifth Article of the Church.

has also been said to deny, that the Holy Spirit proceeded from the Son^f . If I mistake not, pretensions to being the Paraclete were not uncommon amongst the enthusiastic Anabaptists, in the age of the Reformation. The Socinians, though they changed their language concerning the Son of God, seem always to have denied the personality of the Spirit. Even in their old Catechism, we have "Spiritus Sanctus est Virtus" Dei." And the Racovian Catechism says the same[§], and denies, that the Holy Spirit is "in "Deitate Persona."

All the propositions of this Article of our faith, may be reduced to four. 1. The Holy Ghost is set forth to us in Scripture as a person, or agent. 2. We are authorized to say, that he proceedeth from the Father. 3. Also, that he proceedeth from the Son. 4. It is the meaning of Scripture, that Christians should treat this Person as Divine.

1. These passages represent the Holy Ghost as a Person. "And whosoever speaketh a word "against the Son of man, it shall be forgiven "him: but whosoever speaketh against the Holy "Ghost, it shall not be forgiven him, neither in

"this world, neither in the world to come"." "Go ye therefore, and teach all nations, baptizing "them in the name of the Father, and of the "Son, and of the Holy Ghosti." "But the "Comforter, which is the Holy Ghost, whom "the Father will send in my name, he will teach " you all things, and bring all things to your "remembrance, whatsoever I have said unto "vouk." "And when he is come, he will "reprove the world of sin, and of righteous-"ness, and of judgment1." "Howbeit when "he, the Spirit of truth, is come, he will guide "you into all truth: for he shall not speak " of himself; but whatsoever he shall hear, "that shall he speak: and he will shew you "things to come"." "But all these worketh "that one and the self-same Spirit, dividing "to every man severally as he will"." "And "grieve not the Holy Spirit of God, whereby " ye are sealed unto the day of redemption o." " For there are three that bear record in heaven, "the Father, the Word, and the Holy Ghost: "and these three are one." Veneer observes, that the Holy Spirit is opposed to evil spirits who are persons or agents.

St. Matt. xii. 32.
 St. Matt. xxviii. 19.
 St. John xiv. 26.
 St. John xvi. 8.
 St. John xvi. 13.
 1 Cor. xii. 11.
 Ephesians iv. 30.
 1 St. John v. 7.
 Page 113.

2. This Person is rightly said, in any Christian confession of faith, to proceed from the Father. This appears from the following passages. "But "the Comforter", which is the Holy Ghost, "whom the Father will send in my name, "he shall teach you all things, and bring all "things to your remembrance, whatsoever I "have said unto you"." "But when the Com-"forter is come, whom I will send unto you "from the Father, even the Spirit of truth, "which proceedeth from the Father, he shall "testify of met." It appears also by all those passages, in which the Holy Ghost is called the "Spirit of God," or the "Spirit of the "Lord." As, "And Jesus, when he was baptized, "went up straightway out of the water: and, lo, "the heavens were opened unto him, and he saw "the Spirit of God descending like a dove, "and lighting upon him"." "Then Peter said

r The pronouns in these passages, which are translated in the Bible version in the neuter, are in the original Greek masculine genders. This shews that the Holy Ghost is not a virtue or essence of Deity, but a real person, or agent.

^{*} St. John xiv. 26.

Ist. Matt. iii. 16. When our Saviour was baptized by John in Jordan, there was a plain manifestation of the Three Persons of the Holy Trinity. The heavens were opened, and the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice from heaven was heard, which said, "This is my beloved Son." Here we have Three Persons most

"unto her, How is it that ye have agreed "together to tempt the Spirit of the Lord? " behold, the feet of them which have buried thy "husband, are at the door, and shall carry "thee out"." "But God hath revealed them "unto us by his Spirit: for the Spirit searcheth " all things, yea, the deep things of God. For "what man knoweth the things of a man, "save the spirit of a man, which is in him? " even so the things of God knoweth no man, "but the Spirit of God. Now we have re-"ceived, not the spirit of the world, but the "Spirit which is of God, that we might know "the things that are freely given to us of "Gody." "What? know ye not that your body " is the temple of the Holy Ghost which is in "you, which ye have of God, and ye are not "vour own ??" For, if the Spirit of God did manifest his influence on earth, he must have proceeded from God. If it be said, that it is not from the Father; I answer, if it was from God, and not from the Father, it must be

clearly distinguished: God the Holy Ghost visibly descended; Christ, on whom he descended, was praying among the people; and, as these two in their bodily shapes could not but be seen, so the third Person, who was not seen, was yet distinctly heard, saying, "This is my beloved Son, in whom I "am well pleased." St. Matt. iii. 17.

"from the Father and the Son," as expressed in the fifth Article of the Church; "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God^z." The Holy Ghost, however, is called the Spirit of the Father; "For it is not ye that speak, but the Spirit of your Father which speaketh in you^a."

3. The Holy Ghost ought to be confessed by Christians to have proceeded from the Son. "But when the Comforter is come, whom I will " send unto you from the Father, even the Spirit " of truth, which proceedeth from the Father, he "shall testify of meb;" this is of itself a sufficient call upon Christians to acknowledge this proposition. But I have added the following passages, which bear the same testimony; "Save that the "Holy Ghost witnesseth in every city, saying that "bonds and sufferings abide me c." "Therefore " being by the right hand of God exalted, and "having received of the Father the promise " of the Holy Ghost, he hath shed forth this, "which we now see and heard." In the following passages the Holy Spirit is called the Spirit of

^{*} Article V.

* St. Matt. x. 20.

b St. John xv. 26.

^e Acts xx. 23. d Acts ii. 33.

Christ; "But ye are not in the flesh, but in the "Spirit, if so be that the Spirit of God dwell in you, " Now if any man have not the Spirit of Christ, "he is none of hisg." "And because ye are sons, "God hath sent forth the Spirit of his Son into "your hearts, crying, Abba, Fatherh." "Search-"ing what, or what manner of time the Spirit of "Christ which was in them did signify, when it " testified beforehand the sufferings of Christ, and "the glory that should follow." Two of the texts proving the procession of the Holy Ghost from the Son, prove also the procession from the Father; namely, St. John xv. 26. and Rom. viii. 9. certainly appears from this, that the Holy Spirit might be said to proceed from either, or both, as was most suitable to events or circumstances: and it is also a farther proof of the propriety of our speaking as we do, of the Holy Trinity, or of three Persons in one Godhead.

4. It is the meaning of Scripture, that Christians should consider the Holy Ghost and treat him as Divine. One single passage of St. Paul seems sufficient to prove this: "For what man "knoweth the things of a man, save the spirit of "man which is in him? even so the things of God knoweth no man, but the Spirit of God "I shall, however, proceed to prove the Divinity Rom, viii, 9. "Gal. iv. 6. "I Pet. i. 11. "I Cor. ii. 11.

of the third Person in the Holy Trinity, as I proved that of the second. 1. The Holy Ghost is called eternal. 2. He possesses creative power. 3. He possesses the power of preserving created things. 4. He is said to be omnipresent. 5. He is said to be omniscient. 6. He was to guide the Apostles into all truth, and to enable them to remit or retain sins. 7. And, lastly, He is a proper object of worship.

- 1. The Holy Ghost is called eternal; "How "much more shall the blood of Christ, who "through the eternal Spirit offered himself with-"out spot to God, purge your conscience from dead works to serve the living God!!"
- 2. He possesses creative power; "And the "earth was without form and void; and dark-"ness was upon the face of the deep. And the "Spirit of God moved upon the face of the "waters. And God said, Let there be light: and "there was light"."
- 3. We have instances of his power, equivalent to a power of preserving; "For Christ also hath "once suffered for sins, the just for the unjust, "that he might bring us to God, being put to death in the flesh, but quickened by the Spi-"rit": He is said to have raised Christ from the dead.

¹ Heb. ix. 14. ^m Genesis i. 2, 3. ⁿ 1 Pet. iii. 18.

- 4. His omnipresence is mentioned; "Howbeit "when he, the Spirit of truth, is come, he will "guide you into all truth: for he shall not speak "of himself: but whatsoever he shall hear, that "shall he speak: and he will shew you things to "come"." He is to guide us into all truth. He is to be a Comforter, not to one Christian, but to all.
- 5. His omniscience sufficiently appears from his omnipresence, and from his being the Guide and Comforter of all Christians. And, we are told, that our bodies are inhabited by him as a temple of the Deity; "What? know ye not that "your body is the temple of the Holy Ghost," which is in you, which ye have of God, and "ye are not your own." Besides, he who is called the Mind or Spirit of God, an omniscient Being, must be omniscient. "For what man "knoweth the things of a man, save the spirit of man, which is in him? even so the things "of God knoweth no man, but the Spirit of "God."
- 6. He was to guide the Apostles into all truth, and to enable them to remit, or retain sins; "How-" beit when he, the Spirit of truth, is come, he "will guide you into all truth: for he shall not "speak of himself, but whatsoever he shall "hear, that shall he speak: and he will shew

[°] St. John xvi. 13. P 1 Cor. vi. 19. q 1 Cor. ii. 11.

"you things to come "." "Whose soever sins "ye remit, they are remitted unto them; "and whose soever sins ye retain, they are "retained "." He who has the power and authority of communicating to others, intelligence to discern, who were proper persons to be pardoned, or bound with, their sins, must have possessed in himself the same power and authority. Before the Apostles received the Holy Ghost, they were ordinary men; "of like pasments of the Holy Ghost.

7. And, lastly, He is a proper object of worship; for so must every one be, who has properly a temple. "Go ye therefore, and teach all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"." Romans ix. 1, is a kind of oath. "I say the truth in "Christ, I lie not, my conscience also bearing "me witness in the Holy Ghost." 2 Cor. xiii. 14, is a benediction; "The grace of the Lord Jesus "Christ, and the love of God, and the communion "of the Holy Ghost, be with you all. Amen."

Besides what proof arises in this manner, we may urge, that blasphemy against the Holy Ghost implies that he is Divine: especially as it is an unpardonable sin, either absolutely, or compara-

^r John xvi. 13. ^s John xx. 23. ^t Matt. xxviii. 19.

tively. In Acts, chap. v. ver. 3. compared with ver. 4. seems a full proof, that we ought to consider the Holy Ghost as God; "But Peter said, " Ananias, why hath Satan filled thine heart to lie " to the Holy Ghost, and to keep back part of the " price of the land?" "Whiles it remained, was "it not thine own? and after it was sold, was it " not in thine own power? why hast thou con-" ceived this thing in thine heart? thou hast not "lied unto men, but unto God." The Apostle speaks of the Holy Ghost, and of God, as one and the same. As also, 1 Cor. iii. 16, "the "temple of God," compared with 1 Cor. vi. 19, "the temple of the Holy Ghost." "Know ye not "that ye are the temple of God, and that the "Spirit of God dwelleth in you?" "What? "know ye not that your body is the temple of "the Holy Ghost which is in you, which ye "have of God, and ye are not your own?"

What was before said, in proving the Divinity of the Son of God, of infinite intimacy, may be applied here, with great propriety, to him who knows the mind of God; and, perhaps, may be received with the less difficulty, on account of the freedom of the Holy Ghost from the imperfections of matter. All the divine prerogatives and attributes, which are ascribed to the Holy Ghost in

the New, are in the Old Testament attributed to God the Father ^t.

In addition to these proofs, a variety of offices and powers are attributed in Scripture to the Holy Ghost, which can be performed only by a Divine Person.

He is to teach all things; "But the Com-"forter, which is the Holy Ghost, whom the "Father will send in my name, he will teach "you all things, and bring all things to your "remembrance, whatsoever I have said unto "you"."

He is to guide into all truth, and shew things to come; "Howbeit when he, the Spirit of "truth, is come, he will guide you into all "truth: for he shall not speak of himself; but "whatsoever he shall hear, that shall he speak: "and he will shew you things to come "."

He is to search all things, even the deep counsels of God; "But God hath revealed" them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

He is to make intercession for the saints;

^t See the Synopsis, as set forth in the Treatise on the Divinity of Jesus Christ.

^a St. John xiv. 26. x St. John xvi. 13. y 1 Cor. ii. 10.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

He is to change us into the same image with Christ; "But we all, with open face beholding" as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lorda."

He is to bring all things to remembrance; "But the Comforter, which is the Holy Ghost, "whom the Father will send in my name, he "will teach you all things, and bring all things to your remembrance, whatsoever I have said "unto you"."

He is to reprove the world of sin, of righteousness, and judgment; "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

He raised Christ from the dead; "For Christ" also hath once suffered for sins, the just for "the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Christ himself calls the Holy Ghost "another Comforter," to be sent in his stead, or to supply his absence; and St. Paul attributes to the Holy Ghost the communication

of a great variety of qualities and powers. "Now "there are diversities of gifts, but the same "Spirit . . . To one is given by the Spirit the word " of wisdom; to another the word of knowledge "by the same Spirit; to another faith by the " same Spirit; to another the gifts of healing by "the same Spirit; to another the working of "miracles by the same Spirit; to another " prophecy; to another discerning of spirits; "to another divers kinds of tongues; to an-"other the interpretation of tongues. But " all these worketh that one and the same "Spirit, dividing to every man severally as "he will f." In all these passages the Holy Ghost is plainly spoken of, not as a quality, essence, or operation merely, but as a Person; and the powers attributed to him are such as can belong only to a Divine Person. If, therefore, the Holy Ghost be God, as well as the Father, and as the Son, and there be but one God, it follows that the Holy Ghost is " of one " substance, majesty, and glory, with the Father " and the Son, very and eternal God;" as expressed in the fifth Article of the Church.

I shall next proceed to the *indirect* proof, or to answering some objections: not that I intend to examine *every* objection; I shall content my-

¹ 1 Cor. xii. 4, 8—11.

self with arming the reader in such a manner, that he may be able to resist any particular attack as occasion may require.

I will first take notice of what the opponents of this doctrine say, with regard to rhetorical personification, or prosopopæia^g. The Holy Ghost, say they, is no more a *Person*, than *charity*, or *sin*; or than the *wind*, which "bloweth "where it listeth". "Charity suffereth long, "and is kind, &c." that is, the charitable man:

The figure prosopopeia frequently occurs both in ancient and modern publications. "They fought from heaven; the "stars in their courses fought against Sisera." Judges v. 20. "The heavens declare the glory of God; and the firmament "sheweth his handy work. Day unto day uttereth speech, "and night unto night sheweth knowledge." Psalm xix. 1, 2. When Dido in the fourth Eneid yielded to that fatal temptation which ruined her, Virgil tells us the earth trembled, the heavens were filled with flashes of lightning, and the nymphs howled upon the mountain tops. Milton, in the same poetical spirit, has described all nature as disturbed upon Eve's eating the forbidden fruit.

So saying, her rash hand in evil hour

Forth reaching to the fruit, she pluck'd, she eat:

Earth felt the wound, and Nature from her seat

Sighing through all her works gave signs of woe,

That all was lost.

Paradise Lost, b. ix. v. 780, &c.

Upon Adam's falling into the same guilt, the whole creation appears a second time in convulsions, ver. 997, &c. As all nature suffered from the guilt of our first parents, these symptoms of trouble and consternation are wonderfully imagined, not only as prodigies, but as marks of her sympathizing in the fall of man. Addison.

h St. John iii. 8.

^{1 1} Cor. xiii. 4.

his actions are, by prosopopæia, ascribed to his virtue. Sin deceived St. Paul, (or some one in whose person he speaks,) and slew him. "For "sin, taking occasion by the commandment, de-"ceived me, and by it slew me ";" that is, sinful principles, ascribed rhetorically to sin as a person. In like manner they urge, that what is said to be done by the Spirit, is really done by an inspired man. "While Peter thought on the "vision, the Spirit said unto him, Behold, three "men seek thee!." "As they ministered to the "Lord, and fasted, the Holy Ghost said, Se-" parate me Barnabas and Saul for the work "whereunto I have called them ";" or else by God himself, whose energy, or virtue, is personified sometimes in Scripture.

I own, that the Spirit does not always mean a Person, in speaking of the Deity, any more than spirit, in what is said of man. In addition to this it may be admitted, that those, who profess the personality of the Spirit, may sometimes take passages as implying that personality, which in reality do not: but that, which keeps us to our old opinion, still remains; it is, that there are some passages of Scripture, which, supposing them figurative, would neither have rhetorical beauty, nor, in truth, common sense. In Romans, viii. 26, 27. the Father must make in-

k Rom. vii. 11. Acts x. 19. Acts xiii. 2.

tercession to himself, or the saints for themselves; "Likewise the Spirit also helpeth our infirmities: "for we know not what we should pray for as we " ought: but the Spirit itself maketh intercession " for us with groanings which cannot be uttered. "And he that searcheth the hearts knoweth "what is the mind of the Spirit, because he " maketh intercession for the saints according "to the will of God." In St. John, Christ must send the Father from the Father; and according to St. John o, he must speak not of himself; but only what was dictated to him; "But when "the Comforter is come, whom I will send to " you from the Father, even the Spirit of truth, "which proceedeth from the Father, he shall "testify of mep." "Howbeit, when he, the "Spirit of truth, is come, he will guide you into " all truth: for he shall not speak of himself; but "whatsoever he shall hear, that shall he "speak: and he will shew you things to comeq." I may add from St. John', "He shall receive of "mine, and shew it unto you." God, in the Socinian sense of the word, could not receive of Christ's; nor could an inspired man shew it unto himself.

^{1.} How then, you will say, shall we know,

ⁿ St. John xv. 26.

^o St. John xvi. 13.

^p St. John xv. 26.

^q St. John xvi. 13.

when a real person is spoken of, and when one merely rhetorical? From particular circumstances; as in the instances now produced. We could sometimes judge from the general style of the composition or the passage, of which any doubtful expression made a part; the whole air or manner of an eloquent or poetical passage is very different from that of an argumentative or historical one. But, though there were no criterion, which would take away all doubt in all cases, no argument would arise against what has been said. We every day allow, that some things are beautiful and proper, other things deformed and improper; yet no exact criterion seems yet discovered, by which, in all cases, we can distinguish beauty or propriety, beyond a doubt.

2. Again, it may be urged, how can the Holy Spirit proceed from the Son, if, in many places, the Spirit is described as *superior* to the Son? "But while he thought on these things, "behold, the angel of the Lord appeared unto "him in a dream, saying, Joseph, thou son of "David, fear not to take unto thee Mary thy "wife: for that which is conceived in her is "of the Holy Ghosts." "Then was Jesus "led up of the Spirit into the wilderness, to be "tempted of the devilt." "But if I cast out

" devils by the Spirit of God, then the kingdom " of God is come to you"." "And whosoever "speaketh a word against the Son of man, it "shall be forgiven him: but whosoever speak-"eth against the Holy Ghost, it shall not be " forgiven him, neither in this world, neither in "the world to come"." "Until the day in "which he was taken up, after that he through "the Holy Ghost had given commandments "unto the Apostles whom he had choseny." But, in such an economy as that described in the doctrine of the Trinity, it may happen, that any one person, who has an office, may be spoken of sometimes as superior, sometimes as inferior to another, in general: he who gives a commission, may be considered as superior to him who receives it; and, therefore, if either the Son or the Holy Ghost take upon him some commission from the Deity, he, in executing that commission, may be considered as inferior to that Being, who appoints to it, though in all other respects his equal.

With regard to other objections, I will only refer to the general precautions mentioned in the Treatise respecting the Divinity of Jesus Christ, and they may be transferred, from the second to

St. Matt. xii. 28. * St. Matt. xii. 32. * Acts i. 2.

the third Person of the Holy Trinity. A few hints will now be sufficient.

- 1. Fallacies are apt to arise, from not attending to the *state* in which the Holy Ghost is supposed to be, when any thing is said of him.
- 2. Particularly, from not observing, whether he is spoken of in his divine or his official capacity.
- 3. If in the latter, it is to be kept in mind, that the *Father* and the *Son* may then be said to constitute the Deity, while that case continues; and therefore that it may be a matter of indifference, whether the Holy Ghost be said to *proceed* from the Father, or the Son, or both.
- 4. Partial or *incomplete* quotations may mislead on any subject whatsoever.
- 5. As the word *Spirit* has so *many senses*, that kind of fallacy, which arises from implying, that, because such a word has such a particular sense in one place, it cannot have a different sense in another place, is one which may frequently occur in studying this doctrine.
- 6. The caution about attending to the views of those, who are cited as witnesses, or authorities, seems just of the same force here as in treating of the Divinity of the Son of God.
- 7. Substitution of the interpretation for the words interpreted, may be here also equally useful.

I shall proceed to state some reasons on which I ground my belief in the Divinity of the Holy Ghost.

Of the Holy Ghost, I certainly have not a clear and distinct idea; and it is impossible that I should have. The nature, attributes, and operations of the Almighty God must be above the comprehension of man, whose breath is in his nostrils; who is mere dust and ashes. Yet, when I am told in Scripture, that the Being, in whom I am to believe, is to be considered by me as the Mind or Spirit of God, I understand this as an illustration of something in the Divine nature, by a comparison with something human. An human mind I do not understand perfectly; but I can speak of it with ease and consistency. The notion, in which I so speak of it, is the one which I ought to have in view, when I compare it with the Divine Mind; else it is I, who make my own difficulties: not that the most popular and practical way of viewing my own mind, can ever make that which is illustrated, so clear as that, by which the illustration is made.

When I speak of Spirit with regard to things human, the word has various senses: so it may, when applied to things divine. Sometimes it may

denote things, which are effects of the Divine Mind; be it so: yet when I consider all the passages of Scripture, in which Spirit occurs, I find some, which seem void of rational meaning, if I do not conceive the Holy Ghost to be a Person. I cannot, without the greatest violence of interpretation, reject the personality of the Holy Ghost, and therefore I do acknowledge it; my ideas here are certainly inadequate; but so are they with respect to the Son of God; especially when I conceive him independently of his human nature.

This incorporeal Person is said to proceed from the Deity; or from two Persons, which, according to the doctrine of the Trinity, may be said to constitute the Deity, when the third Person is commissioned to execute any office; or to proceed from either or from both of them. Here again my ideas are inadequate; but yet, in some sense, that the Holy Ghost proceeded, or was sent, or commissioned, is declared: and, if it had not been expressly declared, it would have been implied. As that Divine Person, who was called the Son of God, must, of course, without any new idea, be said to be generated; so He, who is called the Spirit, must, of course, be said to have some other derivation: and to proceed, will convey this idea, as well as any other expression which might be adopted. How then might this be? I know not. Might it be as breath proceeds? or "like a rushing mighty wind?" Might it be as an ambassador is commissioned? I know not; and it probably imports me not to know. Of this Person, operations are affirmed in Scripture, which are exclusively peculiar to the Deity. Indeed, the Mind of God must be divine. I therefore, with the greatest humility, and with most sacred awe, acknowledge the Divinity of the Holy Ghost—in such a manner, that it may be consistent with the Divinity of the Father and the Son, and with the Unity of God. I mean well, and therefore, if I err, I shall hope to be forgiven.

^a O Thou Spirit of God! foretold by the prophet; ^b Thou, by whom our blessed Saviour was conceived; ^c Thou, who presidedst at his baptism; ^d by whom he was even raised from the

^a "And I will put my Spirit within you, and cause you to "walk in my statutes, and ye shall keep my judgments, and "do them." Ezek. xxxvi. 27.

[&]quot; Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." St. Matt. i. 18.

[&]quot; " And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." St. Matt. iii. 16.

d "For Christ also hath once suffered for sins, the just for

dead; by whom he wrought his miracles; him whose name we are admitted into the community of Christians: do Thou be ever our Comforter and Guide! ho Thou, who art the Spirit of truth, guide us into all truth, teach us to acknowledge Jesus for our Lord! O may we be renewed and born again of Thee! Mayest Thou enable us to mortify the deeds of the body! In those bodies, which are ennobled by being thy temples, may we be so led by thee, that we may be truly the sons of God! Then shall we be

"the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter iii. 18.

- " But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." St. Matt. xii. 28.
- " Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy "Ghost." St. Matt. xxviii. 19.
- " 'Howbeit when he, the Spirit of truth, is come, he will "guide you into all truth: for he shall not speak of himself; "but whatsoever he shall hear, that shall he speak: and he "will shew you things to come." St. John xvi. 13.
- " Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii. 3.
- " What? know ye not that your body is the temple of the "Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. vi. 19.
- " 'For as many as are led by the Spirit of God, they are "the sons of God." Rom. viii. 14.
 - " "And if children, then heirs; heirs of God, and joint-

also heirs; heirs of God, and joint-heirs with Christ; and we shall finally receive "an in-"heritance incorruptible and undefiled, and that "fadeth not away, reserved" for mus in heaven. Amen.

To Him, with the Father, and the Son, by us, who, in obedience to our Lord's command, were baptized in their name, and dedicated to their service, be ascribed all praise, and glory, might, majesty, and dominion, now and ever. Amen.

[&]quot; heirs with Christ; if so be that we suffer with him, that we

[&]quot; may be also glorified together." Rom. viii. 17.

[&]quot; "To an inheritance incorruptible, and undefiled, and that

[&]quot; fadeth not away, reserved in heaven for you." 1 Peter i. 4.

NOTE.

Since the name of St. Athanasius has been branded with most opprobrious appellations, in consequence of his being the supposed author of the Creed, as the calumniators thought; I have thought it proper to transcribe the following character of him, as executed by Gregory Nazianzen. It has been shewn that he was not the author of the Creed which bears his name.

Athanasius was exalted in his life, but lowly in his temper. His virtue was so sublime, that none could aspire to rival it; while, at the same time, such was his courtesy and mildness, such his freedom from anger, such his propensity towards compassion, that he was at all times accessible to those who sought his intercourse. His conversation was pleasing; his manners still more engaging. His aspect was angelic; and still more angelic was his disposition. His rebuke was gentle; his praises carried with them all the power and weight of instruction. Each was so tempered, that neither of them was weakened by excess. His reproof conveyed the impression of paternal tenderness; his commendation had all the gravity which becomes imperial command. His demeanor had nothing in it of unmanly softness, or of rigorous and forbidding sternness. His gentleness won for him the reputation of benignity; his severity that of Note. 197

prudence and of judgment; and each was honoured with the praise of wisdom. So awful was the sanctity of his life, that it might well dispense with all the aids of eloquence. So commanding was his power of utterance, that the rod of authority was quiescent in his hand; or if, at any time, it became needful, it effected the work of correction, not with fierce laceration, but with a gentle touch. When he perceived that the whole world was in danger of being torn to pieces by a conflict about syllables, he mildly and benignantly brought both parties before him; and, making all practicable concession relative to the use of words, he bound down the disputants to the matter and substance of controversy. The glory of his patience, in the work of reconciliation, far excelled the renown of his sufferings and his preachings-of his vigils and austerities-and even of his exile and wanderings. He was, to the last, unwearied in his application to men of every temper. Some he animated with his praises; others he repressed with light and gentle correction. The sluggish he excited, and kept down the impetuous. He was incessantly careful that the feeble might not slip, and that the fallen might be raised up. In his personal manners he was simple, in the arts of government inexhaustibly various. His words were wise, his soul was still more rich in wisdom. When engaged with men of humble endowments, he condescended to the level of their capacities. When he had to deal with loftier intellects, he rose, at once, to their elevation. He was the patron of strangers—the protector of suppliants a guardian power against evil. In short, he substantially combined in his own person, many of those attri198 Note.

butes, which the heathen fabulously ascribed unto their deities. He closed his days in a mature and good old age; and is now joined to the Fathers, and the Patriarchs, and the Prophets, and the Apostles, and the Martyrs, who have done valiantly for the truth of God^a.

n Greg. Naz. Orat. 21,

APPENDIX.

A

DISSERTATION

ON

ISAIAH VII. 14, 15, 16.



APPENDIX.

"THEREFORE the Lord himself shall give you a sign: Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

The completion of prophecies has ever been considered as their best interpreter; and many of them undoubtedly, which were obscure and imperfectly understood at the time they were delivered, have become intelligible and of easy application by their accomplishment. But perhaps we may find reason to suspect, that the important prophecy just recited, has not yet

[&]quot;'The Arabs knead their bread-paste afresh, adding "thereto butter, and sometimes also honey." Frag. to Calmet.

b Isaiah vii. 14, 15, 16.

appeared to be of that number. Some of its characters indeed are so express and pointed, that they cannot be mistaken. *Immanuel*, born of a pure *Virgin*, will confessedly apply to none but Christ. But though his miraculous birth has so signally marked the person prophesied of; yet the various interpretations of expositors, perplexed with the subtle doctrine of double senses, have involved the true meaning, object, and application of the prophecy, in perhaps more than its original obscurity; and have almost left it doubtful, whether it has in fact any relation to the person of Christ.

Minutely to examine and refute the several explications that have been given of this passage, is both unnecessary and useless. I will, however, offer one objection, which equally and, I think, unanswerably militates against them all; because it contests the following principle, which they all equally adopt: that though the secondary or the remote object of the prophecy might be the person of Christ; yet its primary and immediate object was to convince and persuade Ahaz, that he should assuredly be delivered from the destruction he was threatened with by the confederate kings of Syria and Samaria. The objection, which is neither more nor less than a direct contradiction of this commonly received

opinion, I will endeavour to illustrate by an example.

When God commanded Moses to announce to the children of Israel their deliverance from the Egyptian bondage, and to conduct them into the promised land; struck with the danger and difficulty of the enterprize, Moses expostulated with God, and tried, by every argument he could think of, to waive the commission. Amongst other objections, he urged, that he should not find credit even amongst the Israelites themselves; "Behold, said he, they will not believe me, " nor hearken unto my voice; for they will say, "The Lord hath not appeared unto thee. And "the Lord said unto him, What is that in "thine hand? And he said, A rod. And he " said, Cast it on the ground: and he cast it "on the ground, and it became a serpent; "and Moses fled from before it. And the "Lord said, Put forth thine hand, and take "it by the tail. And he put forth his hand, " and caught it, and it became a rod in his "hand"." Here is a miracle wrought, a sign exhibited, sufficient to remove every doubt and scruple, and to give Moses himself full assurance of the success of his enterprize. This and other signs he is directed to do in the sight of the people, that they might believe that the Lord

c Exodus iv. 1, 2, 3, 4.

God of their fathers had appeared unto him. The event was what might well be expected. When the people saw the *signs*, they believed, and in confident gratitude to God for this divine visitation, they bowed their heads, and worshipped d.

Let us now turn our attention to the history of the text from Isaiah, and try whether we can discover any analogy between the dealings of God towards Ahaz and towards the Israelites in Egypt, in circumstances (upon the abovementioned principle) not very dissimilar.

Rezin and Pekah, the confederate kings of Syria and Samaria, had invaded Judah with a powerful army. Their purpose was to dethrone Ahaz, and to place his sceptre in the hands of the son of Tabeal. Alarmed at his imminent danger, and apparently destitute of every human means of resisting the invaders, Ahaz trembled not only for his crown, but for his existence; and seems to have considered the utter destruction of himself and of his house as inevitable. In this distress, God commands Isaiah to go to the affrighted king, and to take with him his son Shear-Jashub. These words in the original import, that "a remnant shall return;" and the child being introduced to Ahaz under

d Exodus iv. 31.

this name, was plainly a symbolical promise to him, that his enemies should not finally prevail, nor effectually execute their malicious intentions against himself and his house: that though their wickedness and impiety might provoke God to visit them with many and great afflictions, yet they should not be delivered over to utter excision; there should still be a remnant, in which God would faithfully and signally fulfil his promises to his servant David.

But this is not all; the prophet in the name of the Lord warns Ahaz, in express terms, to take heed and be quiet, not to fear nor be fainthearted, for the fierce anger of the confederate kings, or their evil counsel against him; for thus saith the Lord, "It shall not stand, neither shall "it come to pass." All this seems to have made but a weak impression upon the trembling mo-

This explication is perfectly agreeable to the conditional promises of God to David, that his posterity, if obedient, should continue to possess his throne; if disobedient, should be chastened with the rod of men; but that his mercy should not depart from David, as it did from Saul, so that his house should be extinct. And it seems probable, that Shear-Jashub is here intended to be a symbolical declaration to Ahaz, of the determined purpose of God to punish him and his house, if they persisted in their disobedience and impiety, with the utmost severity, till by the sword and captivity they should be reduced to a remnant; but that a remnant should however be preserved. 2 Sam. vii. 12—16. 1 Kings ii. 4—8, 25. Psalm lxxxix. 28. &c. &c.

narch: distracted with doubts and apprehensions, he paid no regard to the admonitions of the prophet, nor reposed any confidence in his positive promises of protection from the Almighty. The Lord therefore spake again by his prophet unto Ahaz, saying, "Ask thee a sign " of the Lord thy God; ask it either in the depth, " or in the height above." This solemn offer staggered the doubting king, and even the presumptuous incredulity of Ahaz shrunk back at the thought of requiring from God himself that extreme test of his veracity. "I will not ask, " said he, neither will I tempt the Lord." The prophet then addressing himself to the whole house of David, and to Ahaz as the head of it, after warmly reproving them for their impious distrust in the promises of God, proclaims, "Therefore the Lord himself shall give you a "sign." If we ask, for what purpose? expositors will tell us, to convince Ahaz of the certainty of his deliverance. Must we not then expect some miracle to be wrought, some rod to be turned into a serpent, some sign to be exhibited sufficient to force conviction upon the unbelieving king? for we have seen that he would not yield his belief either to the symbolical or the express declarations of the prophet: nay, Ahaz seems to have been in the very state and temper in which Moses expected to find the

children of Israel, full of belief that the Lord had not spoken to the prophet. Let us try then whether we can discover in the text any traces of such miracle or *sign*, as might convince Ahaz, that more than an arm of flesh was stretched out for his immediate deliverance.

"Son, and shall call his name Immanuel." An extraordinary miracle, no doubt! but it is only foretold, and did not take place in fact till many centuries after Ahaz: nay, Ahaz has no assurance that it ever will happen, but the bare word of the prophet, to which we have seen how little he was disposed to give credit. This remote event therefore, however miraculous, could be no sign to Ahaz of an immediate deliverance; unless we will suppose that his trust and confidence in the prophet's veracity, would increase and keep pace with the strangeness and incredibility of his predictions.

"Butter and honey shall he eat, that he may "know to refuse the evil and choose the good." Here surely is nothing wonderful, that a child should be nourished with mild or delicate food, so well suited to its tender years ". "For before

[&]quot; And Jesus increased in wisdom and stature, and in favour with God and man." St. Luke ii. 52. " Grew to maturity of judgment in the faculties of his mind, as in his body to the full proportion of a man; and became remark-

"the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Here again Ahaz has only the prophet's word, unauthenticated by any miracle, that his deliverance should take place before the child should become capable of distinguishing good from evil.

If we soften the terms of the text, and understand it as some do, Behold, a woman that is now a virgin shall marry, shall conceive, and bear a son, whose name Immanuel marks him as an express type of the Messiah: he shall be nourished with the common food of infants: but before he shall become capable of distinguishing good from evil, thy deliverance shall be accomplished by the destruction of thine enemieshere every symptom of a miracle is lost. The sign, so solemnly promised from God himself, is degraded into a mere verbal promise of the prophet; to which Ahaz would pay little regard, unless he was now become more credulous than the Israelitish slaves in Egypt, who would not vield their belief to any thing short of a decided miracle.

It is clear to a demonstration, that the typical interpretation of the prophecy could not contri-

[&]quot; ably endued with those excellent qualifications which made

[&]quot; him acceptable to God, and beloved of men." Dr. S. Clarke.

bute any thing to Ahaz's conviction. Those indeed who live under the light of the Gospel, and can find in the text a child prophetically promised to Ahaz in terms so lofty and mystical, as could never be literally applied to any but the great Saviour of the world, may thence (perhaps with some appearance of reason) deduce an argument well calculated to confirm their own faith in Christ. They may discover, or imagine to themselves at least, a relation between the type and the antitype. They may find Christ foretold and prefigured in this typical infant, and may conceive that as the birth of the latter, though but in the common course of nature, was to be the happy omen and forerunner of Ahaz's deliverance, so the miraculous birth of the former should be the beginning of a much greater deliverance, even the salvation of mankind. But Ahaz was undoubtedly ignorant of this typical relation. He was not informed of it by the prophet, nor could it possibly be within the reach of the human understanding to discover it, till the miraculous birth of Christ gave occasion to apply literally to him, a description which could not be applied, unless in a figurative or in a very inferior and humble sense, to any child born in the days of Ahaz.

But supposing that the prophet had expressly informed Ahaz of this typical relation; yet he

could not thence have derived any sure ground of present hope or confidence, unless he had inverted the order of typical inference; had argued from the antitype to the type; from the future, but distant, birth of the Messiah, to the birth of a child that was immediately to take place; and concluded that as the former, after the lapse of many centuries, would usher into the world redemption and salvation to mankind, so the latter would be to himself a sure pledge of present safety, and of deliverance from his enemies. However strange and inadmissible this reasoning may appear, yet, disguised under the colouring of sophistry, it is the substance of some specious explications of the text.

Let us then now suppose Ahaz thus to argue the matter with the prophet. You tell me that I shall assuredly be delivered from the dangers which so nearly threaten me. But my situation and circumstances are so distressful and desperate, that such a deliverance seems almost, if not altogether, hopeless and incredible. You assume the sacred character of a prophet; you charge me in the name of the Lord to take heed and be quiet; and to repose, without fear or dismay, my reliance upon God for protection. Would you then persuade me presumptuously to expect to be saved by a miracle; while I am neglecting every human means of safety which Providence

has already entrusted to my direction? You bid me then to ask of God a sign, even such an one as I myself may think sufficient to evince the dignity of your character, and the certainty of my deliverance. But if you bear indeed the high commission you pretend to, I dare not challenge God to so dangerous a display of his power; and I fear to offend him by even seeming to repose confidence in a vain pretender. announce that the Lord himself therefore shall give me a sign. But what is that mighty sign? A child shall be born; and that must be a sign to me, that my deliverance shall take place before it can learn to distinguish good from evil. Is then the birth of a child an event so wonderful, as to manifest an extraordinary interposition of the Almighty? Shew me indeed a child born without the concurrence of an human father, and I will confess the finger of God: but while you pretend to assert the high dignity of your character, by promising me a sign from God, and yet refer me only to the common occurrences of every day's experience, I cannot but suspect that your pretensions are vain and groundless. Cease then to trouble me with your idle admonitions. Leave me quietly to discharge my duty to my country; and, as far as is in my power, to guard against the dangers that now threaten her, either by a prudent exertion

of her natural force, or by inviting the assistance of such powerful allies as may afford some prospect of defeating the malicious designs of my inveterate enemies—I cannot see, upon the common hypothesis, what the prophet could oppose to this reasoning of Ahaz: and we may therefore, I think, safely conclude, that the object of the prophecy could not be in any sense (primary or secondary, express or typical) to convince Ahaz of the certainty of his deliverance; and that in fact no miracle was wrought, no sign exhibited, which could possibly impress him with such an expectation.

* I have hitherto considered the prophet as addressing himself personally to Ahaz; though in the thirteenth verse he expressly addresses himself to the house of David in the plural number, and continues that plural address in the fourteenth verse, and only changes to Ahaz in the singular, in the sixteenth verse. But this, I conceive, is not of much consequence. The house of David and Ahaz were involved in the same danger; they were equally alarmed with it, and equally apprehensive that the success of the confederate Kings would be the extinction of that house. Now the very same arguments, which tend to prove that the object of the prophecy could not be to convince Ahaz of the certainty of his deliverance, and that no miracle or sign was exhibited which could possibly impress him with such an expectation. will be equally cogent to prove, that the object of the prophecy could not be to convince the house of David of the certainty of their deliverance; and that no miracle or sign was exhibited, which could possibly impress them with such an expectation. The difference of address is by some, however, Though so much has been written upon this important passage, there is an obscurity and inconsequence which still attends it, in the general run of all the interpretations given to it by the most

thought very material; but I think without (or rather contrary to) reason, if from thence it be inferred, that the two predictions in the text are to be considered not only as distinct, but as absolutely unconnected with, and unrelated to, each other; the prediction of the birth of Immanuel being addressed to the house of David, and that of the destruction of the confederate Kings to Ahaz only. For this total separation deprives both of all mutual support, and leaves them no other influence but what was derived from the prophetic character and authority of Isaiah. This, when the prophecy was delivered, must have been extremely weak and inconsiderable: for his person and character were plainly held in little or no estimation, either by Ahaz or the house of David. The former had already betrayed a manifest distrust of the veracity of the prophet, when he expressly foretold, that the purpose of the confederate Kings "should not stand, " neither should it come to pass:" and of the latter the prophet, in his address to them, bitterly complains, that they "wearied not only men, but God," undoubtedly by their disobedience, unbelief, and idolatry; the very crimes for which Ahaz was notorious. It is therefore, I think, plain, that the change of address is only intended as a mark of scorn and resentment against Ahaz for his perverse unbelief, and to introduce, with an air of greater solemnity, a serious expostulation with the house of David, upon their multiplied offences. This expostulation bears a great resemblance to those of God with their rebellious ancestors in the wilderness: and we shall presently see, that, like them, it concludes with a most unequivocal demonstration of his protecting care over that ungrateful house, even with holding out to them a miraculous sign for their conviction.

learned. It had been well if they had been as happy in removing, as they were right in remarking, this obscurity. The great source of the obscurity complained of is, I apprehend, a misconception of the object and design of the prophecy. Interpreters universally represent it as spoken to Ahaz, to persuade and convince him that he should assuredly be delivered from an invasion, which then menaced him with utter destruction^b.

I will now endeavour to shew that it had a very different object. That it is a distinct and literal prediction of the birth of Christ, unembarrassed with double senses; That it is descriptive (in part at least) both of his dignity and humiliation; That it neither had, nor was intended to have any completion, but in his person: And that a sign (a miraculous sign, if the literal prediction of future events be miraculous) is therein held out to Ahaz and the house of David, not only to evince to them the certainty of this extraordinary birth, but to inspire them with an assured hope and expectation that the line of David should never fail, till this wonderful prophecy had received its full accomplishment.

b Or to the house of David, to persuade and convince them that they should assuredly be delivered from an invasion, which then menaced them with utter destruction.

After what has been said, I am persuaded that a simple paraphrase of the text will afford a very satisfactory evidence of every one of these assertions. But I must first make a small alteration in our common translation. Before Virgin in the fourteenth verse, the Hebrew article is translated by the English indefinite article (A): "Behold " A Virgin shall conceive." In the sixteenth verse, before Child, the same Hebrew article is translated by the definite article (The): "For before The "Child." This reading evidently restrains the interpretation of this verse to the child just spoken of in the fourteenth and fifteenth verses. I would here again translate it by the indefinite article, and read, "For before A Child." This will leave us at liberty (and I presume we shall find very good reason for it) to understand this verse of some other child c.

I now proceed to explain as distinctly as I

c That the prophet here intends a different child from that spoken of in the fourteenth and fifteenth verses seems likely; because, first, if he had meant the same child, he would probably have expressed himself by the verb in the third person here, as he had already done in the fifteenth verse, (thus, for before he shall know;) this would have left no room for doubt about his meaning. Secondly, if he had rejected this mode of expression, yet surely he would have denoted the same child by the same term in the fourteenth and sixteenth verses. In the Hebrew the former word properly signifies son, and the latter child. This change of terms seems to imply a difference of persons.

can in a kind of paraphrase, what I conceive to be the true interpretation of the text.

When Ahaz, doubting and irresolute, declined to ask of God a sign of his deliverance; the prophet, deeming his infidelity incurable, and disdaining, as it were, farther conference with a prince, who by this perverse unbelief was become unworthy his concern, solemnly addresses himself to the whole house of David. "Hear ve " now, O house of David; is it a small thing for " you to weary men, but will ye weary my God "also?" Is it not enough that ye neglect and despise the admonitions and exhortations of your teachers, and scornfully reject those who labour to instruct and reform you? But will ye by your obstinate unbelief, provoke the displeasure of your God? Will no warnings awake, no kindnesses soften, no promises persuade vou? Have ye forgotten God's tender mercies of old? Has he not "sworn by himself that he will never "fail David ?" Or think ve that his arm is waxed short, and that his power and providence are no longer able to protect you against your insulting enemies? Has he not said, that the seed of David shall endure for ever, and that his throne shall be as the days of heaven? and can ve now fear that his house shall be extinct, and

^b Psalm lxxxix. 35, 36, 37.

his throne filled by a stranger, the son of Tabeal? Your unbelief may provoke God to anger, but it can never defeat his purpose. Your obstinacy may call down his judgments upon yourselves; but know, notwithstanding, that the line of David shall never fail till the promised seed shall come. And now (though your unbelief makes you little worthy of this grace from an offended God, yet) he will not only condescend to inform you more fully concerning the birth and character of that extraordinary person; but out of compassion to your weakness, he will meet your dangers with his protecting arm, and your incredulity with a sign, which may and ought to convince you, that he is ever true and faithful to his promise.

"Behold, in the fulness of time, a virgin shall conceive and bear a son, and shall call his "name Immanuel." This illustrious offspring of David shall not come into the world in the ordinary course of human generation; he shall be born of a pure virgin, and shall eminently be the seed of the woman. He shall be too, what his name imports, God with us. Though his divine nature infinitely transcends the weak and perishing constitution of man, yet he shall vouchsafe under an human form to visit, instruct, protect, and govern the children and household of his servant David. His exalted perfections indeed may well be supposed to be exempt from human frailties;

yet he shall not assume that privilege. He shall not only appear in fashion as a man, but he shall humble himself under the infirmities of our nature. He shall not even be a stranger to the weaknesses of childhood. "Butter and honey "shall he eat, that he may know to refuse the " evil and choose the good." His infancy shall require to be nursed with the same tender care as that of the frail offspring of man; and the same mild and delicate food shall be necessary to his growth in stature and wisdom. This humble and affectionate condescension may well seem to you strange and unaccountable. It is, indeed, wonderful; but neither impossible, nor incredible. For by this sign, which God himself now holds out to you, ye may assuredly know, that this exalted person, this promised seed, shall in his appointed time graciously vouchsafe to bless his people with this divine visitation.

"Before a child shall know to refuse the "evil and choose the good, the land that thou "abhorrest shall be forsaken of both her kings." In less time than a child can be born, and become capable of distinguishing good from evil, those two kings, who now menace you with instant and apparently unavoidable destruction, shall lose both their kingdoms and their lives. If this come not to pass, then say that the Lord hath not spoken by me. But when ye see

your deliverance, now so hopeless, accomplished, both in time and circumstances, according to my word, it will then be the indispensable duty both of you and your children, with humble and implicit confidence, to expect, and look forward to, God's appointed time for displaying to the world this mysterious dispensation.

Thus it appears that the text consists of two distinct parts. The two first verses contain an express and literal prediction of the birth and character of Christ; the last verse holds out a prophetic sign, whose completion (so soon to take place) should give full assurance to Ahaz and the house of David, that the preceding prophecy concerning the Messiah should in due time be punctually fulfilled.

It was not then the prophet's intention to struggle longer with the perverse and unconquerable incredulity of Ahaz and his house. It was comparatively of small importance to allay their fears, or to demonstrate to them the certainty of a deliverance which was almost immediately to be accomplished. But this illustrious prediction of the birth of the Messiah, was of high and unspeakable consequence, not only to the house of David, but to the general interests of religion in all succeeding ages. And it was with the utmost propriety, that the prophet rested the

evidence and expectation of it upon a deliverance, which impotence and despair had then represented as utterly hopeless and incredible.

That this is the true interpretation of the text, will farther appear from what follows. The prophet concludes his discourse to Ahaz, with denouncing upon him and his people, notwithstanding their deliverance from their present danger, grievous afflictions for their wickedness and unbelief. No sooner is their interview ended, than the prophet is commanded by God himself to take a great roll, and to write in it concerning Maher-shalal-hash-baz. This is manifestly the child alluded to in the last verse of the text: and his name importing to make haste to the spoil, and run swiftly to the prey, he is evidently a symbolical promise that the enemies of Judah shall soon become a spoil and a prey. The writing is an express republication of the prophetic sign, held out to the house of David in the last verse of the text; which is here with great solemnity recorded, and attested by faithful witnesses, Uriah the priest, and Zechariah the son of Jeberechiah. This attested record is meant, not only to mark this prophetic sign with peculiar distinction, but to be a standing evidence to the house of David, that God proposed it to them at a time when the destruction of the confederate kings was

highly improbable. This record contains an account of Isaiah's going in unto the prophetess, his prediction that she shall bear a son, whose name, by God's especial direction, must be called Maher-shalal-hash-baz; and, lastly, his recital of the prophetic sign held out in the last verse of the text, that "before Maher-shalal-hash-baz" shall know to refuse the evil and choose the "good, the land that Ahaz abhors shall be for" saken of both her kings;" or, as it is here somewhat differently, but more definitely, expressed, before he shall have knowledge to cry, "My father and my mother, the riches of Da-"mascus, and the spoil of Samaria, shall be "taken away before the king of Assyria"."

How exactly this prophetic sign had its completion, appears from the history of these transactions in the books of Kings and Chronicles; there we find, that about the end of Jotham's reign, the confederate kings of Syria and Samaria were making preparations to invade Judah; that the invasion (which gave occasion to this remarkable interview between Ahaz and

^e That *Immanuel*, born of a *Virgin*, was not in any sense intended as a *sign*, either to Ahaz or the house of David, of their approaching deliverance from their enemies, seems evident; because He is not so much as mentioned here, when the prophet in such solemn form is foretelling the speedy destruction of the confederate kings, both by a symbolical infant, and in express words.

Isaiah) actually took place in the beginning of Ahaz's reign; that about the third year of Ahaz, Rezin, the king of Syria, was slain, his capital, Damascus, was taken, and an end was put to his kingdom; that the kingdom of Samaria was invaded, her towns and provinces wasted and plundered, and many of her inhabitants were carried away into captivity by the king of Assyria: and that in the fourth year of Ahaz, Pekah, the king of Samaria, was perfidiously assassinated by his subject and successor Hoshea, the son of Elahd. So that the sign which God had promised, was literally and eminently completed, before it was possible that Mahershalal-hash-baz should have any rational use of language.

It is unnecessary to enlarge upon the consistency of the foregoing explication with the history of the times, or the particular circumstances of Isaiah's interview with Ahaz; this, I am persuaded, has abundantly appeared in the course of what has already been advanced. But I would remark, that this exposition is not more agreeable to the context than to the common use and construction of language; which seem to be strangely violated by almost every interpreter that considers the prophecy as meant to convince Ahaz of the certainty of his deliverance.

^d 2 Kings xv. 30.

When two propositions are connected by the word for, the latter is commonly understood to allege some reason or ground of our assent to the former. In the text there are two distinct propositions, predicting two very different events; the birth of Immanuel, and the destruction of the confederate kings; the former in the fourteenth and fifteenth verses, (where the fifteenth verse must evidently be considered as purely incidental, and as only a part of the principal proposition,) and the latter in the sixteenth verse. These propositions are connected by the word for. And the prophet plainly expresses himself in this order, Immanuel shall be born of a virgin, for the confederate kings shall speedily be destroyed. But interpreters have unaccountably inverted this order, and understood the passage as if the prophet had said to Ahaz, Thou shalt assuredly be delivered, or the confederate kings shall speedily be destroyed, for Immanuel shall be born of a virgin. This remark needs no comment. I will therefore only observe farther, that, if the interpretation now offered be admitted, we need not have recourse to the doctrine of accommodation, in order to vindicate St. Matthew; since he only applies literally to Christ, what so many centuries before was literally predicted of him.







